

CENTENNIAL EDITION

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., October 29, 1936

NEW SERIES
VOLUME XXXVIII. No. 44



OLD SALEM CHURCH



CLEAR CREEK CHURCH



FIRST BAPTIST CHURCH
NATCHEZ, MISS.

Romance of Mississippi Baptists

ARRIVAL: Some thirty souls from Pee Dee Valley, S. C., landed 1780 near Natchez to make their home in the "Natchez Country."

SALEM: Led by Deacon Richard Curtis, Sr., they settled on Cole's Creek, held "private meetings" from house to house, constituting a church ("Salem") of seven members, 1791, with Rev. Richard Curtis, Jr., as leader.

CONVENTIONS: By 1824 churches numbered 61, with two associations, when a Baptist State Convention was organized, but dissolved "in order" October, 1828. In 1836, the Convention was re-organized in Clear Creek Church, Washington, when constituency numbered: 107 churches, 10 associations, 4,865 members. Within the century these have increased to 1,489 churches, 75 associations, 247,599 members.

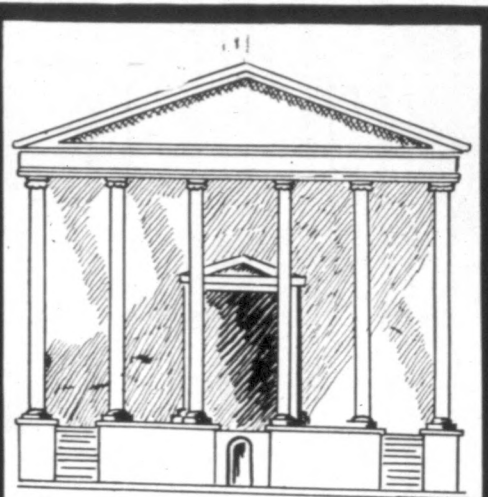
COLLEGES: Mississippi College (established 1826) became the property of Mississippi Baptists in 1850 valued at "about \$11,000" with "one teacher and fourteen small boys." In 1911 Mississippi Woman's College, two frame dormitories and 25 acres, became the property of the Convention, beginning first session with 75 regular and 30 local students. In 1920 Blue Mountain College (established 1873), buildings and 33 acres worth more than \$100,000, became property of the Convention. Today their combined assets stand at \$2,016,598.28, with student bodies totaling 813 at regular sessions, 473 at summer terms.

ORPHANAGE: Started in May 1897 by Rev. L. S. Foster in a cottage with three children. Has grown to five brick buildings on the campus and 112 acre farm valued at \$300,000, caring for 240 children.

HOSPITAL: Mississippi Baptists came into possession, 1911, of a frame residence worth \$5,000, fitted for hospital work. Out of it has grown the present plant worth \$321,669.91, treating annually 5,293 patients.

FIRST CHURCH, NATCHEZ: In her Hundredth Anniversary the Mississippi Baptist State Convention convenes with the First Baptist Church, Natchez, on November 17-19, 1936. All Mississippi Baptists are invited to join in "A Baptist Pilgrimage" to the hallowed spots made sacred by the struggles and heroic efforts of the pioneers of our work in the State.

—J. L. B.



COLLEGE



ORPHANAGE



HOSPITAL



• Mississippi State Baptist
Convention

First Baptist Church, Natchez
November 17-19, 1936

In The Light of 100 Years

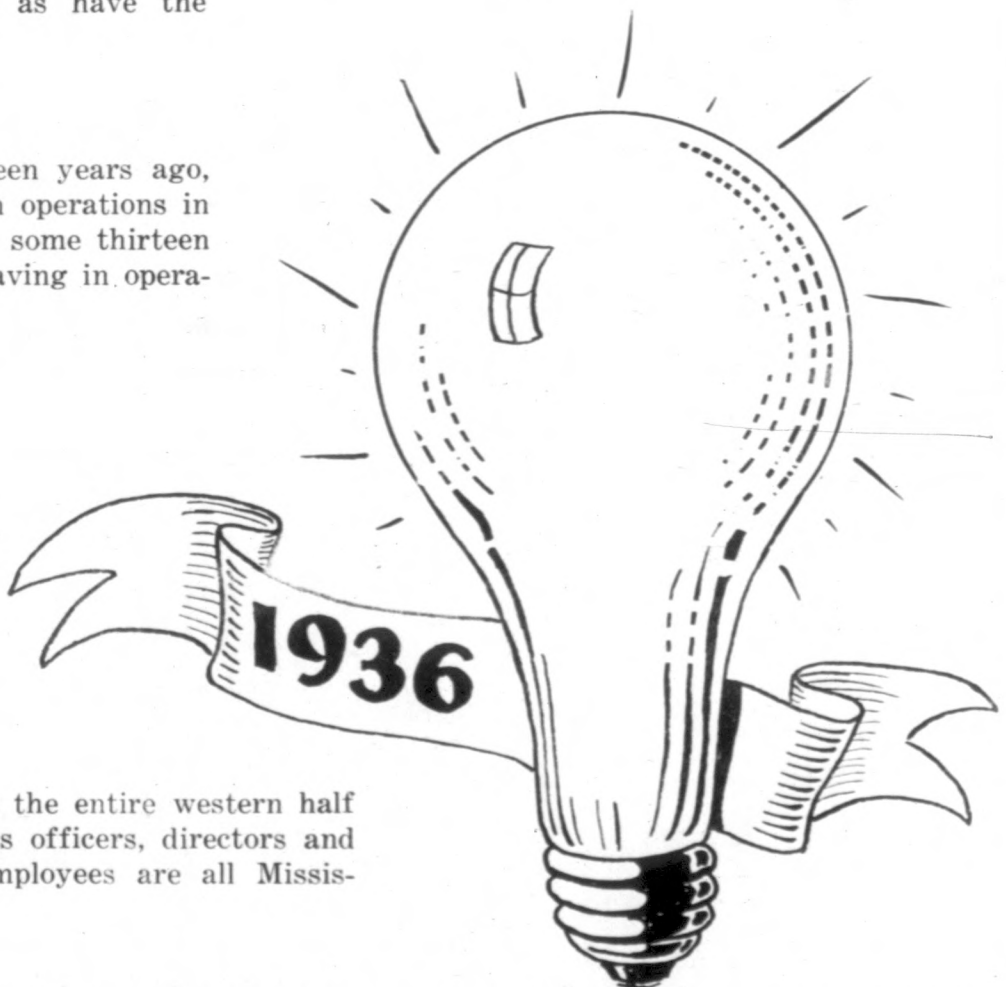
In 1836 the Baptist State Convention was reorganized in the Clear Creek Church, Washington, Mississippi. At that time the Convention numbered 107 churches, 10 associations, and 4865 members. From this beginning one hundred years ago, the Baptist State Convention in the year 1936 numbers 1489 churches, 75 associations and 247,599 members. Truly an increase that should bring satisfaction and pride to the leaders of Mississippi Baptists as well as every member of this denomination.



Our Company takes pleasure on this occasion to extend congratulations to Mississippi Baptists upon their splendid accomplishments of the past century and joins with Mississippians in the hope that the years to come will be equally as fruitful as have the years just past.



In 1923, just thirteen years ago, our Company began operations in Mississippi, serving some thirteen communities and having in operation less than 100 miles of transmission lines. Today, our Company, now one of the state's largest taxpayers, has expanded its service to 280 Mississippi communities, has a modern interconnected transmission system extending throughout the entire western half of the state and its officers, directors and several hundred employees are all Mississippians.



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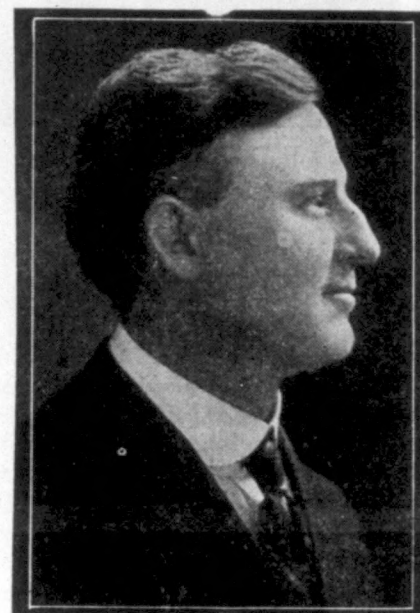
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T. J. WALNE
First Mission Secretary for
Mississippi Baptists.



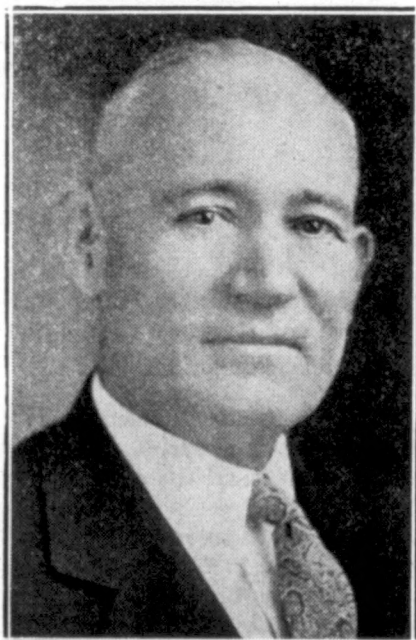
A. V. ROWE
Mission Secretary for Mississippi Baptists 1893-1914



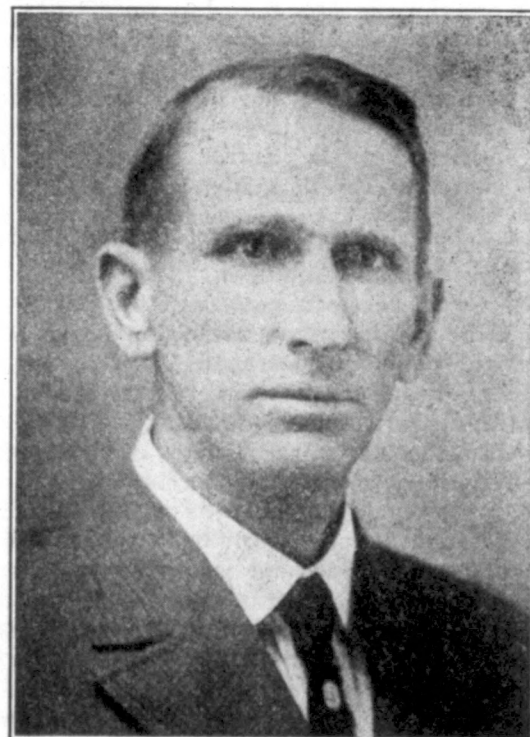
J. B. LAWRENCE
Mission Secretary for Mississippi
Baptists 1915-1920.



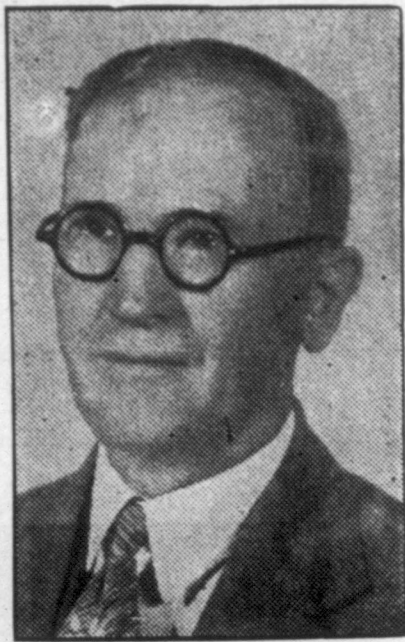
L. P. LEAVELL
First Mississippi State
B. Y. P. U. Secretary



R. B. GUNTER
State Convention Secretary 1921—



J. E. BYRD
State Sunday School Secretary
Continues After Thirty Years.



JESSE L. BOYD
Chairman of Committee on
Arrangements

FIRST BAPTIST STATE CONVENTION By J. L. B.

By the year 1823 the Baptist churches in Mississippi had increased to 61 with a combined membership of 2,301, affiliating in three associations as follows: Mississippi Association—16 churches with 495 members; Union Association—13 churches with 625 members; and Pearl River Association—32 churches with 1,181 members. These were located in the counties of Adams, Amite, Copiah, Covington, Franklin, Green, Jefferson, Jefferson Davis, Lamar, Lawrence, Lincoln, Marion, Pearl River, Perry, Pike, Wayne, Wilkerson and a few in Louisiana east of Mississippi river.

On September 13, 1823, the Pearl River Association, with a desire of "preserving and continuing the ties of brotherly love and union between sister Associations, by preventing innovations in practice, and heresies in doctrine; and believing it very desirable to concentrate the means and the wisdom of all the Associations in the state for the accomplishment of these objects; Therefore, Resolved, to frame a constitution for the organization of a body whose service it shall be to promote the general good of all the Associations."

The Mississippi and Union Associations immediately took action to cooperate to such end. Hence, on Saturday before the third Lord's Day in February, 1824 delegates of the three associations assembled at the Bogue Chitto (Carter's Creek) Baptist church in Pike county and formally organized a Baptist State Convention, promulgating a constitution to be submitted to the three associations later that year for ratification. This was done, and the three voted by majority to ratify and thus cooperate. Some of the brethren were enthusiastic, but others were dubious and fearful that the larger body might usurp the authority of the district associations and local churches. The delegates in the state body were elected by the associations, and not the churches. Therefore, it was not as democratic as our present State Convention.

The Convention convened each November following the meeting of the associations until 1828, but with waning influence and growing opposition. The disaffection became so strong and the opposition so determined that the friends of the Convention yielded to the dictates of their better judgment in permitting its dissolution.

So, at its regular annual meeting in November, 1828, the Convention "Resolved, It would be more to the glory of God and more fully meet the views of the brethren composing the several Associations, that the said Convention be dissolved, and that each Association appoint delegates to meet at the time and place of the next meeting of the Mississippi Association for that purpose." Accordingly the three associations sent delegates to the place of the next meeting of the Mississippi Association with instruction to dissolve the State Convention, which was done "in order" in

October, 1829, at the Jerusalem Church, not far from Gillsburg in Amite county.

The leaders in this early state body were: Mississippi Association—David Cooper, Ezra Courtney, J. A. Raynaldson, Charles Felder and James Smith; Pearl River Association—David Collins, Norvell Robertson, Sr., James Thigpen, J. P. Martin, Shadrack Coker, and Jesse Crawford; Union Association—Elisha Flowers, Elliot Estes, Nathaniel Perkins and John Burch.

—BR—

FIRST BAPTIST CHURCH IN MISSISSIPPI By J. L. B.

The first Baptist church to be constituted on what is now Mississippi soil was organized in the month of October 1791 on Cole's Creek, twenty miles northeast of Natchez, and called "The Baptist Church of Jesus Christ on Cole's Creek." It retained this name for many years, but from 1807 was called "Salem" till the time of dissolution in 1834. Seven persons constituted the charter members—six males and one female,—as follows: Richard Curtis (Pastor), William Thompson (recording clerk), William Curtis, John Jones, Benjamin Curtis, Ealiff Lanier and Margaret Stampley. It was organized in the home of Sister Stampley, and, according to tradition, at her suggestion. The first deacon that we have any record, though not a charter member, was William Chaney.

From a historical standpoint the minutes of the initial meeting of this old church are very valuable and are preserved intact in the Library of Baptist Bible Institute at New Orleans, La. We copy them below, including Church Rules and Church Covenant:

"October 1791. The Baptists of the vicinity of Natchez met by request of Richard Curtis and William Thompson at the house of sister Stampley, on Cole's Creek, and formed into a body, receiving (or adopting) the following articles or rules, considering it necessary that such as have a mind to join the church are only to be received by letter or experience.

Church Rules

"1. We agree to submit ourselves to God, and to each other, reprove and bear reproof, bear each others burdens and carry on the work of the Lord as well as we can.

"2. We agree, as touching things temporal, not to go to law one against another, as the scriptures forbid that brother should go to law against brother.

"3. We believe the Lord's Day to be set apart for the worship of God, and whereas it has been much observed, not to pay particular attention to the day; and to make the Scriptures of the Old and New Testaments our rule of practice in life.

"4. We do fully believe the doctrines of particular redemption, personal election, effectual calling, justification by the imputed righteousness of Christ, pardon of sin by the atoning blood, believer's baptism by immersion, the final perseverance of the saints, the resurrection of the dead, and eternal punishment.

We do further agree to conform to the following rules of discipline.

1. Not to forsake the assembling of ourselves together, but constantly attend our appointed meetings as the Lord shall enable us; not neglecting any of them but in cases of necessity.

2. To bear each one his burden as the Lord shall prosper him, in defraying such expenses as are necessary for maintaining worship of God in decency and in order.

3. Not to expose the infirmities of each other by any means when it may be carefully avoided.

4. Not to remove our residence to any distant part without applying to the church for dismissal.

5. Not to be willing to live in neglect of any known duty to God, our neighbor, or one another; but to endeavor to walk in all the commandments of the Lord, blameless.

6. To bear reproof and to reprove each other in cases of visible faults, in Christian and brotherly love, as ordained by Christ and the Gospel.

Church Covenant

"Church Covenant and Articles of Faith agreed upon and entered into by the Baptist Church at Salem, Jefferson county, Mississippi Territory:

"Being baptized according to the apostolic mode, desirous to maintain the true Principles of Christianity to the Honor of God and the Edification of each other, having united together as a religious body to worship God, to celebrate his ordinances, to maintain his truths and to endeavor to promote His glory in the world. This we promise to profess, stand by and defend the following Doctrines, and to observe the Rules of Discipline Hereinafter mentioned:

"Art. 1st.—That the Holy Scriptures of the Old and New Testaments are the Word of God and the only and certain and infallible rule of Faith and obedience, containing every thing needful for us to know, believe and do in the service of God, and to make us wise unto Salvation through faith that is in Christ Jesus, by which we expect to be judged at the last day, and to which our opinions and practices ought at all times to be conformed, and therefore that all persons who can read the Scriptures ought to search them daily, praying to God for light of His Holy Scriptures without which none can understand them effectually.

"Art. 2nd.—That there is but one Living and true God, the Almighty creator, Preserver and disposer of all things, visible and invisible, in whom we live, move and have our being and to whom all divine Worship and adoration is to be rendered and ascribed both in time and Eternity by men and Angels, and being only worthy of it and that He will not give glory to another or His praise to Idols having strictly forbidden us to worship or adore any but himself.

"Art. 3rd.—That there are three persons in the Godhead, the Father, the Son, and the Holy Ghost. The same in Substance, Power and Glory and therefore not to be divided in essence though distinguished by several peculiar relations.

"Art. 4th.—That our Lord Jesus Christ, the second Person in the adorable Trinity, who was eternally with the Father, did in time take on him a real Human Nature in which he fulfilled the Law, and died to make atonement for sin, is the only Saviour of Sinners, the Prophet, Priest and King of His Church, appointed heir of all things and Judge of the quick and the dead, in whom we alone hope for and expect Redemption and deliverance from Divine wrath and eternal misery.

"Art. 5th.—We believe in the doctrine of Particular Redemption, in Personal Election, Effectual calling, Justification by the imputed righteousness of Jesus Christ, Pardon of sins by his atoning blood, Believer's Baptism by Immersion, and final Perseverance of the Saints, the Resurrection of the dead and eternal judgment.

"Art. 6th.—That Christ will return in glory to judge men and angels at the end of the world, at which time the righteous shall enter into everlasting life and happiness, but the wicked shall be driven away into Everlasting and Eternal misery, which doctrines are contained at large in the Scriptures of the Old and New Testaments."

Last Minutes of Salem

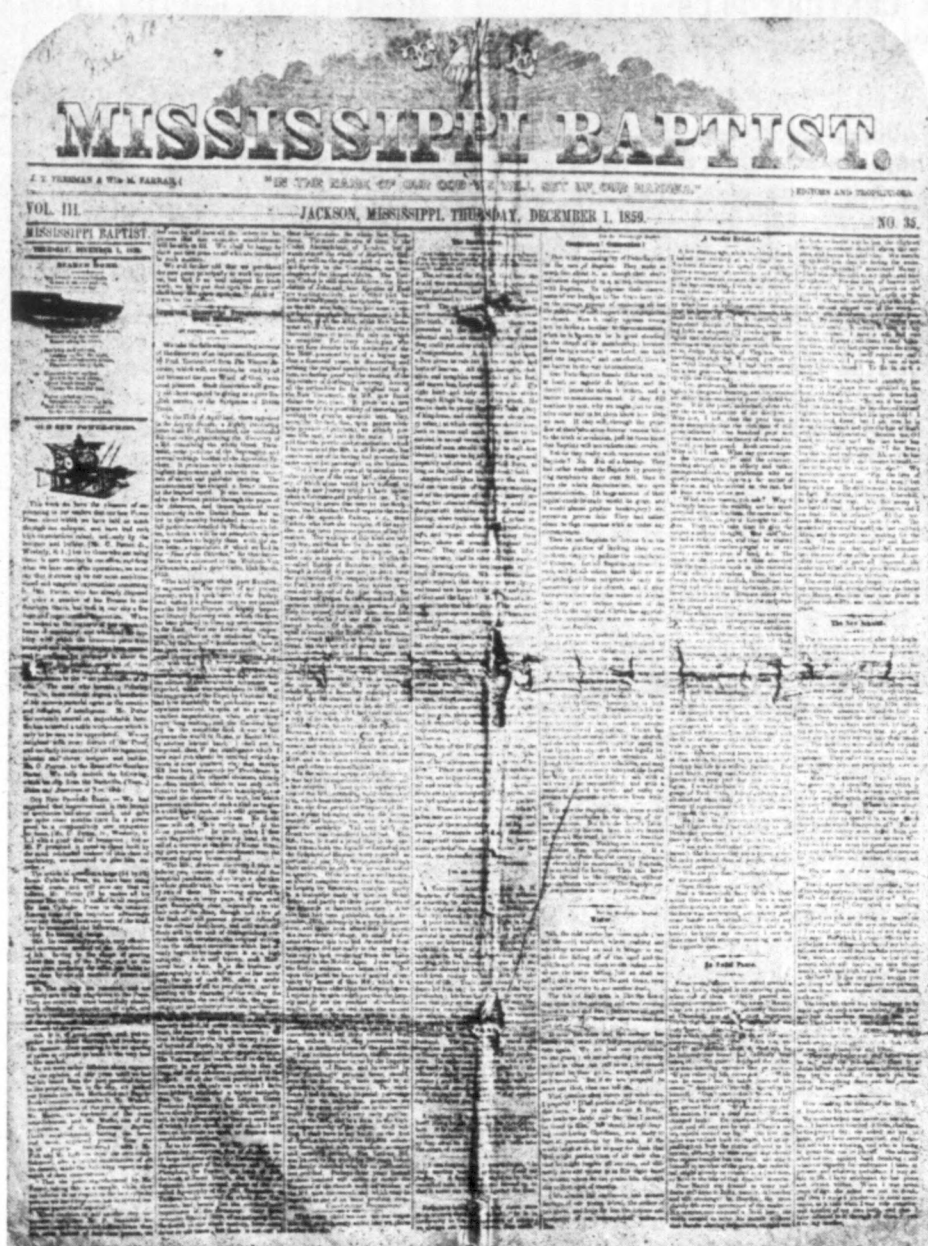
Until about 1825 the Salem church was aggressive, virile and influential among the churches of the rapidly growing denomination in the State. That year she entertained the Union Association with delegates as follows: Jacob Stampley, Buckner Darden and Pierson Lewis. This was the last of her reported affiliation with sister churches, as division and strife, faction and discord had entered into her ranks. "A faithful few struggled hard and long," says one "to maintain their organization, but . . . yielded at last to their hapless fate, and ceased the bootless strife." Hence, the following minutes:

"August 29, 1834. Salem Church met according to appointment, service by Bro. Webb.

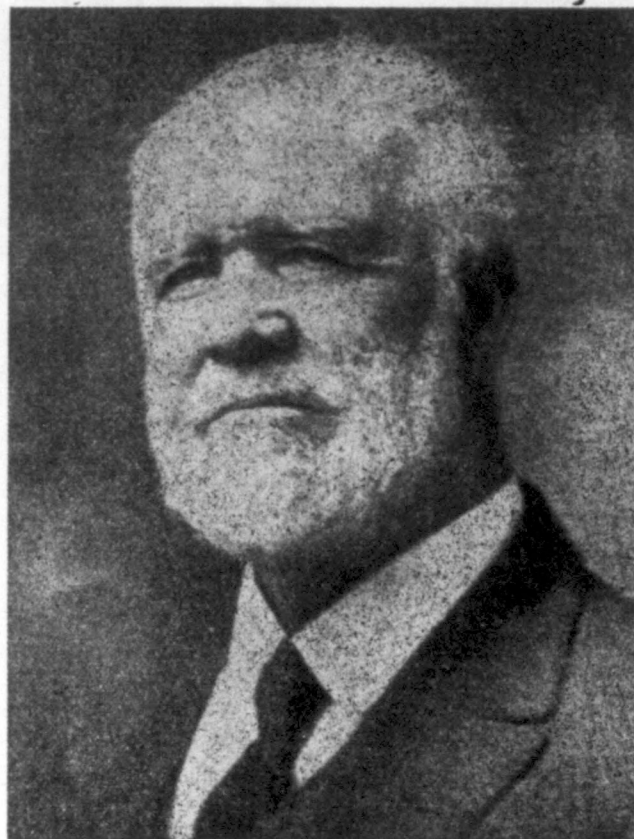
"1. The Church took into consideration the propriety or impropriety of dissolving the church.

"2. Resolved by the church that the church be dissolved after this meeting and not exist as a church; and that letters of dismissal be granted to all the members that are considered in good order with the church and the balance be excluded.

"3. Resolved that the names of those that are considered in fellowship be entered on this day's Minutes, and that the Clerk be authorized to give letters of dismissal to each on application being made."



FRONT PAGE OF MISSISSIPPI BAPTIST, 1859



J. B. GAMBRELL

First Editor of the Baptist Record 1877-1891

BAPTIST JOURNALISM IN MISSISSIPPI

By J. L. B.

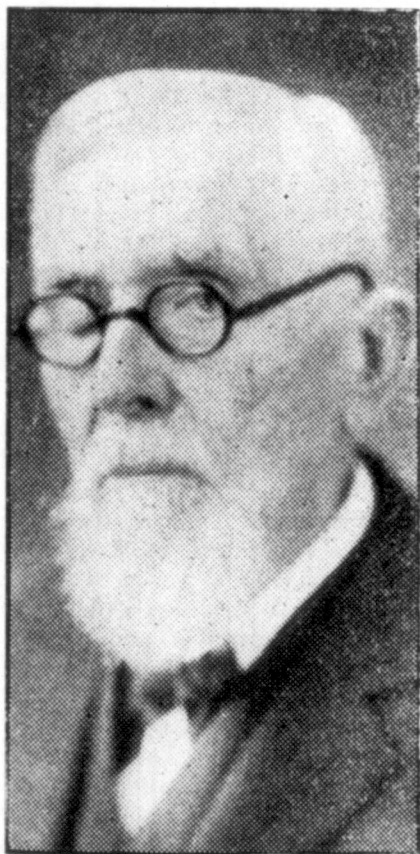
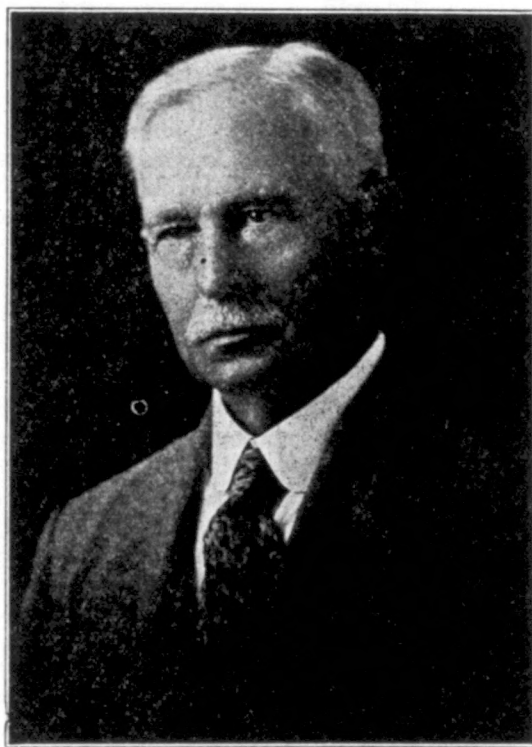
The history of Baptist journalism in Mississippi is one of interest, attended with some sadness as one Baptist paper after another has been started, flourished for a while and then discontinued for the want of means and support. Many of the noblest and best of our brethren have given lavishly of their time and money for their propagation, staking their private fortunes for their continuance, seeking ever the best interests of the denomination.

1836. In September, 1836, Elder Ashley Vaughn began, single-handed, the publication of *The Southwestern Religious Luminary* at Natchez, a monthly eight-page sheet whose subscription price was "\$4.00 a year, or, if not paid within six months, \$5.00 a year." At the organization of the Baptist State Convention on December 24, 1836 the paper was tendered to the Convention as a denominational organ, and accepted. It was printed by the press of the "Free Trader", in 1,000 copies per issue and was continued one year and four months when it was sold to W. F. Heard and consolidated with the *Mobile Monitor* of Mobile, Ala., and published weekly. In 1840 it was combined with the *Baptist Banner and Pioneer* of Louisville, Ky.

1846. Rev. William H. Taylor and Rev. William Carey started the *Mississippi Baptist* at Jackson in 1846 as editors but privately owned by "Taylor and Hinton, Proprietors." In January 1849 Rev. J. B. Hiteler assumed the editorial management and it was suspended in April of that year.

1857. The *Mississippi Baptist* was started again in 1857 under the auspices of the Baptist State Convention with Rev. J. T. Freeman as editor and "Elliot and Williams, Proprietors." By 1859 the circulation had reached 3,000, but "from the neglect on the part of the non-paying subscribers the indebtedness of the enterprise had thrown a cloud over its future horizon." The editor resigned, and the paper with all its appurtenances was sold, and in 1860 Rev. W. M. Farrar and Rev. Aaron Jones Jr., had charge of its affairs. It went out of existence during the War for Southern Independence. The only extant copy in existence today is in the Historical Collection, Clinton, of December 1, 1859.

1866. In 1866 Rev. J. B. Hamberlin began publication of *The Christian Watchman* in Jackson with subscription price at \$5.00 per annum but reduced later to \$4.00. In January of following

T. J. BAILEY
Editor Baptist Record 1898-1912P. I. LIPSEY
Editor 1912—

CENTENNIAL HYMN

Faith of our fathers! living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word.
Faith of our fathers, holy faith
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate
If they like them could die for thee.

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee too, as love knows how
By kindly words and virtuous life.

—Faber.

year H. M. Atkins became editor, and in May Rev. Theodore Whitfield assumed editorial responsibility, but it appears to have been discontinued before the end of the year.

1868. The Judson Baptist made its debut in Tupelo in 1868 to serve the constituency of the Judson Association and said to be "the only religious paper published in the interest of the Baptist denomination in the State." John S. Carothers and L. A. Stovall were the editors. It was truly transient.

1869. In 1869 Rev. J. R. Graves, editor of the Tennessee Baptist, published at Memphis offered to Mississippi Baptists a "Mississippi Department." The proffer was accepted by the Baptist State Convention and Rev. J. T. Freeman was chosen as editor of the "Department." The following year Gen. M. P. Lowrey was chosen "by ballot" as editor, which position he held till 1876 when a "Committee of Fifteen" of the Convention recommended the establishment of a State paper.

1875. The Southern Baptist was started in Meridian in July 1875 in the interest of the General Association of Southeast Mississippi with A. Gresset as editor, but was consolidated with the Mississippi Baptist Record in 1877.

1877. The Baptist State Convention projected an undertaking in the Mississippi Baptist Record at Clinton in 1877 with Dr. J. B. Gambrell as editor and Prof. M. T. Martin as business manager. This was combined in 1887 with the Southern Baptist and published at Meridian as The Southern Baptist Record with Dr. Gambrell as editor, and Rev. J. A. Hackett and L. A. Duncan" associate editors in the service of the General Association." In 1891 Dr. Gambrell dissolved his connection, and J. A. Hackett became editor till 1898 when the Mississippi Baptist Publishing Company was formed to settle the "paper muddle."

1890. The Mississippi Baptist began publication early in 1890 at Newton with Elder N. L. Clarke as editor, who was succeeded by W. B. Sansing, J. E. Chapman, R. L. Breland and Lee M. Phillips "until its publication ceased finally in 1927."

1890. The Baptist Layman was started in Winaona in 1890 with W. A. Hurt, M. D., as editor, succeeded by Rev. T. J. Bailey and Rev. John L. Johnson, Sr., till the paper was purchased in 1898 by the Mississippi Baptist Publishing Company.

1898. To settle "the paper muddle" a stock company was formed in 1898, sponsored by the Baptist State Convention which bought out the Southern Baptist Record and Baptist Layman and a new paper started in Jackson, styled The Baptist, with Rev. J. B. Searcy as editor and Rev. T. J. Bailey as business manager. After one year Dr. Searcy retired, when Dr. Bailey purchased controlling interest in the paper and assumed editorial responsibility till 1912. In 1906 the name was changed to The Baptist Record which it has retained till the present time. In 1912 Dr. P. I. Lipsey came into control, purchasing the major part of the stock, assuming editorial responsibility. On January 1, 1919 the paper, with all its appurtenances, was sold to the Baptist State Convention and it became the official denominational organ of Mississippi Baptists, and Dr. Lipsey was elected as editor to which position he has been chosen annually till the present time. Rev. A. L. Goodrich for the past two years has acted as circulation manager and the subscription list stands at 8,659 today; regular subscription price, \$1.50; club price \$1.00.

—BR—

There are inevitably some omissions in this centennial number of people and institutions which deserved to be included. This is a disappointment to us, and will be to friends. There are various reasons for this which cannot be explained now. We are sorry for the omissions, but the lack of time and space are the chief reasons for them. We have done the best we could with the opportunities we had.

A CENTURY PLUS

Prof. Chester Swor.

—O—

Mississippi College, oldest educational project of Mississippi Baptists stands in the very unique position of being ten years older than the convention itself! Born in 1826 as a municipal undertaking on the part of the aggressive Clinton citizenry, Mississippi College experienced twenty four years of varied sponsorship before coming into the ownership of Mississippi Baptists in 1850. As we stand on the spot and at the anniversary hour of the organization of the Mississippi Baptist Convention, three emotions play significantly in our hearts.

In the first place, there is the deep seated feeling of gratitude to God for the very evident favor of His will in the one hundred and ten years of the life of Mississippi College. It is with the "Hither by Thy help I'm come" emotion that we scan the century plus of history—a history which is unusually replete with definite deliverances through God's power, with unmistakable indications of preservation for a noble purpose, and with innumerable instances of blessing through heaven-opened windows. The college has been delivered in days of war, in years of uncertainty regarding ownership, in periods of threatening financial catastrophes, and in decades of stalwart striving for its present state of security. It has been preserved for its present and future noble service through four stages of ownership, through a vigorous attempt to change its location, and through changing educational trends. It has been glorified in the reception of continuous blessings from the gracious hand of God. Delivered, Preserved, Glorified! We are sincerely grateful.

In the second place, we are unspeakably grateful to the men of the century past who have dedicated themselves to the service of Mississippi College and who through countless trials have stood with the loyalty of Spartan braves to fight the battles of the institution whose welfare they gladly placed above their own. Through all elements of weather her representatives have ridden on errands which involved her welfare; to the severest discomforts of roads and lodging they have smilingly given themselves in the rare spirit of sacrifice; in the face of insurmountable odds of war, reconstruction, and plague her captains have never retreated; in hours of signal victory her pilots have been humble, unselfish, and forward-looking. It is not an idle boast to assert our belief that no educational institution in the history of the Christian era has had a nobles galaxy of leaders and representatives than has Mississippi College had. For this great legacy we are abundantly grateful!

In the third place, reflection upon these costly and happy traditions confirms our belief that Mississippi College must and shall continue to record a present and a future history which to subsequent historians will be as fascinatingly full of loyalty, sacrificial service, battles against current difficulties, and victories for the cause of Christian education as are the early pages of our history. Our battles will be in fields peculiar to our own day, and in their very subtlety will inspire the best we have to offer in rebuff. In our day of preponderant disloyalty to vital principles, it will be as necessary as ever for every part of our college to answer the challenge of the day with the pledge of unswerving loyalty to eternal principles of righteousness. To such attainments we have set every force of the college. In the spirit of service, loyalty, sacrifice, and accomplishment we humbly propose to inscribe another chapter worthy of its predecessors, challenging to its successors.

As in the years since 1850, the Mississippi Baptist Convention and Mississippi College face the years ahead in mutual strength and in mutual need of each other. Without the other, neither could have arrived as happily at the hour of this centennial. For each other they are grateful; to each other they are loyal; with each other they face a happy future with a song of triumph.

HISTORY OF BAPTIST ORPHANAGE

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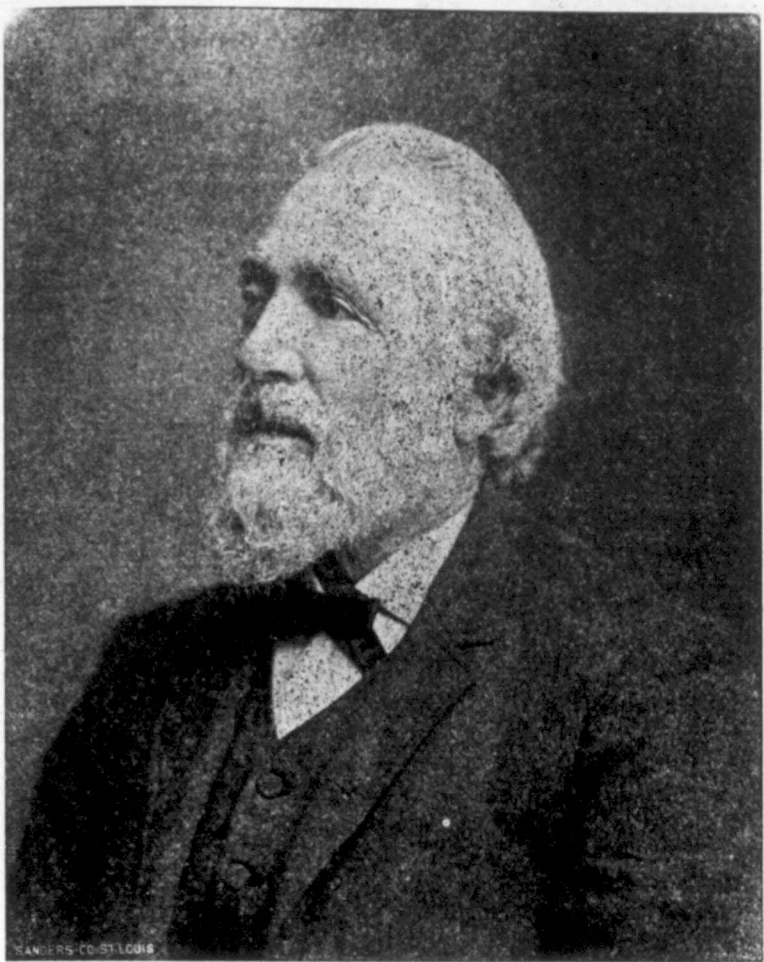
The Baptists of Mississippi, in 1864, established an Orphanage in Lauderdale Springs, Mississippi, near Meridian. It was established for the purpose of caring for orphans of the deceased Confederate soldiers. It began with two little girls as beneficiaries and an interested mother who was later employed as a laborer. Rev. S. S. Granberry was chosen as the first superintendent and Rev. T. C. Teasdale as financial agent.

On the night of November 27, 1878 a tornado visited the Home and destroyed practically the whole home, and for 15 or 20 years the Baptist denomination had no other idea of an orphanage, and then in 1894 the idea of an orphanage was born in the hearts of Rev. and Mrs. L. S. Foster, who was at that time pastor of the Senatobia Baptist Church. He had this thought put in the Baptist Record: "If this thought is of God, He will put it into the heart of some person to send a contribution to this cause." A few days later Mrs. Foster received a letter from Mrs. Lou D. Moore in which she said, "With my prayers I enclose this dollar for the institution." This encouraged Mr. and Mrs. Foster. More contributions came in. Then they thought it just about the time to establish this Orphanage, so they moved to Jackson and rented a cottage on West Capitol Street, where they immediately received three children, Minnie, Effie and John Gamble. More children came into the Home, and they had to find larger quarters, so they moved to a larger building on North Congress Street. About this time yellow fever broke out in Jackson, and they had to move the children to a cottage on Millsaps campus. It was at this time when the purchase of 112 acres of land was made, which is the present site. Then Rev. and Mrs. Foster resigned. They were followed by Dr. J. R. Carter who was superintendent for 24 years. During Dr. Carter's administration there was marked progress in the Home. Carter Hall, the School Building, Boys' Building, Nursery, and Superintendent's Home were erected.

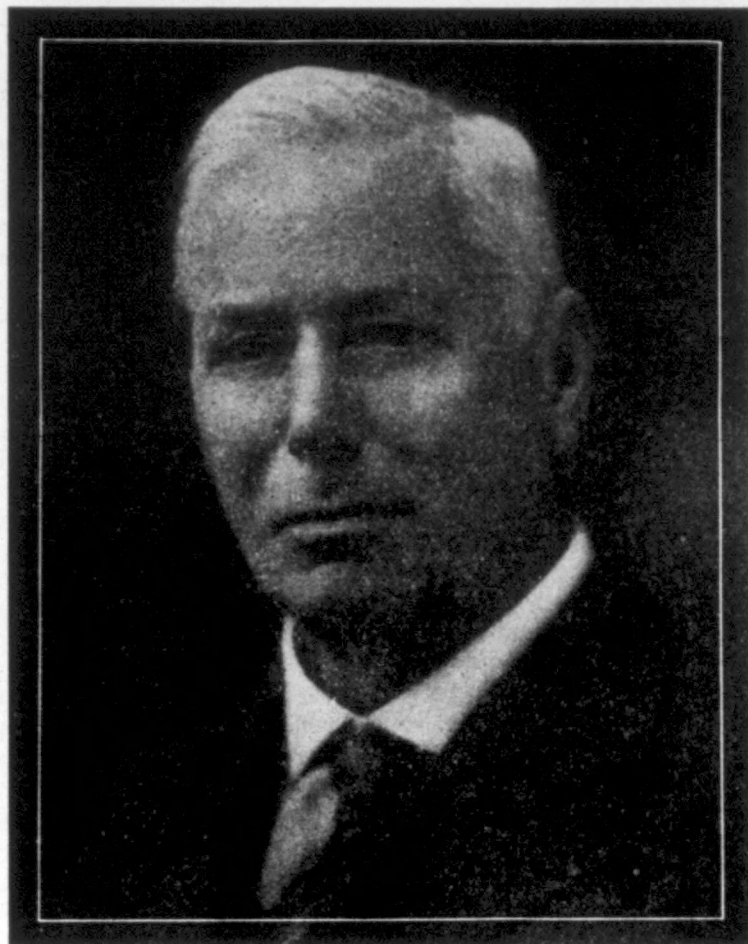
Dr. Carter was followed by Rev. B. E. Massey, who was superintendent for eighteen months. He was followed by Prof. W. E. Thompson who was superintendent for 16 months. He was followed by Prof. O. C. Miller who was superintendent for five years. In October 1935 Dr. W. E. Farr was elected superintendent by the Board of Trustees, serving for the period of only three months, resigning his work to enter once more the active ministry. In April 1936 W. G. Mize who had served as business manager was elected superintendent and is now serving in this capacity.

There are some 200 children in the Home at the present time. The Orphanage is out of debt and all current obligations are met promptly. This has been made possible through the blessings of God and the liberality of the many friends of the Orphanage, and because of this fact we have been able to feed our children on a substantial and wholesome diet and to meet all other current expenses, for all of which we are profoundly grateful. As doubtless all know we share in the receipts of the Cooperative Program, but aside from this, we depend entirely upon the voluntary gifts of our friends, churches, Sunday schools, W. M. U.'s, and B. T. U.'s for the entire maintenance of this institution. We receive no appropriations from the State and have no endowment save the best of all endowments, the loyal, liberal hearts and willing hands of loving friends. We are glad to report that new friends are being added to our list, and our former friends are growing more liberal and helpful in their contributions to the Home.

In order for us to be able to continue this service to helpless and unfortunate children we are asking for a continuation of your support and prayers. As we approach the Thanksgiving Season we are asking you to be liberal in your contributions both of cash offerings and supplies of food and clothing.



W. S. WEBB
President of Mississippi College 1874-1891



R. A. VENABLE
President of Mississippi College 1891-1893

MISSISSIPPI COLLEGE

By J. L. B.

In 1826 at Clinton (then Mt. Salus) "Hampstead Academy" was established, but the year following the name was changed to "Mississippi Academy" and in 1930 to "Mississippi College" which it has borne to the present. Next to Jefferson Military Academy at Washington, Adams County, this is the oldest male college in the State. It was the recipient of some aid from the State for five years beginning in 1825 in the form of rents for the "Seminary Lands", but it never attained its ambition of becoming a regular state institution of learning.

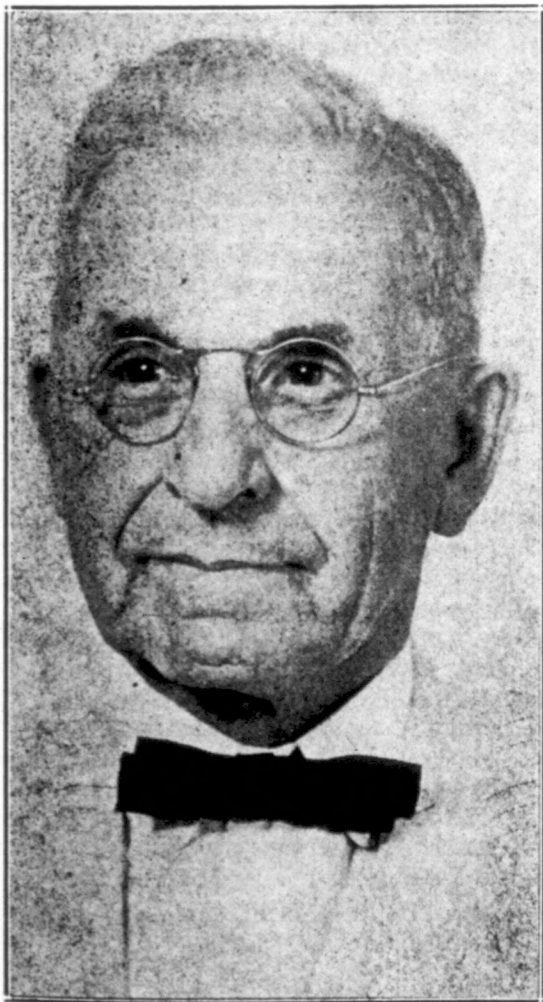
When the college became the property of the Baptists in 1850 it was valued at \$11,000.00—land, building and equipment. And began with "one teacher and fourteen small boys" in November of that year. Before the close of the session, eighty-four students had been enrolled, and other teachers added. In 1859 the Old Chapel, which still stands, was constructed at a cost of \$25,000. This was used by the Union soldiers during the Civil War. The physical assets at present, including buildings, equipment, lands and endowment stand at \$1,345,055.94.

The men who have stood at the helm during Baptist control have been: I. N. Urner, 1850-1867; Walter Hillman, 1867-1873; W. S. Webb, 1873-1891; R. A. Venable, 1891-1895; J. W. Provine, 1895-1898; W. T. Lowrey, 1898-1911; J. W. Provine, 1911-1932; D. M. Nelson, 1932-.

The presidents of the Board of Trustees have been: Benjamin Whitfield, 1850-1854; W. L. Balfour, 1854-57; W. J. Denson, 1857-1860; Benjamin Whitfield, 1860-1872; W. T. Ratliff, 1872-1918; B. W. Griffith, 1918-1931; J. W. Mayfield, 1931-.

By the kindness of Prof. Chester Swor, one of the instructors in the institution, we have the following, "A Century Plus" of Service:

Picture of Dr. W. T. Lowrey will be found on page 23.



J. W. PROVINE
President Miss. College 1911-1931



D. M. NELSON
President Miss. College 1931—

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EDITORIALS

1836-1936

There are few if any living in the state today whose memory can cover that period, and all of us are dependent on a previous generation or the records made by others for the facts included in this past century. If our fathers had known how important these events were they would have more carefully preserved the account of them for us. We have a few historians, but we ought to have had more. The fullest is that by Drs. Z. T. Leavell and T. J. Bailey. The most recent is that by Rev. J. L. Boyd. And we have a book on Baptist Preachers by L. S. Foster, "Annals" by Z. T. Leavell, a book on South Mississippi Baptists by Rev. T. S. Powell, a book on South Mississippi Preachers, and an unpublished history of Mississippi Baptists written by Dr. J. T. Christian. There are probably other writings of a local nature. All historical material should be sent to the Mississippi College Library where it will be carefully preserved.

In 1836 Baptists in Mississippi were making a beginning in organized Christian work. They had effected a combination of two or three associations some fourteen years before. And before this territory was a part of the United States Baptists had moved into it, though subject to limitations and persecutions. The state was admitted into the Union in 1817. The older settlements were along the Gulf Coast, and along the lower Mississippi River. In the latter territory our history begins. It is not to recount that history here but to indicate something of its trend through the years.

South Carolina Baptists came here. Then they came from New England, and from everywhere. Among those who came from the north were Ashley Vaughn, and later E. C. Eager, Walter Hillman, W. S. Webb, H. B. Hayward and others. Then they came in large numbers from Georgia and many from Virginia, and from North and South Carolina. Mississippi was made up of people from many parts. This had its advantage in furnishing new ideas and plans. It had the disadvantage of making difficult the cooperation necessary to success. But they were of one mind in their determination to make good in a new world.

Among Baptists there is at once the spirit of independence and the spirit of union. These are the centrifugal and the centripetal forces which hold them together and at the same time send them forth for service. This is why Baptists organized a Convention in 1836. They were few in number, not strong in financial resources, nor trained in methods, but they were bold in spirit and established in the faith. They had confidence in one another and were loyal to their leaders.

There was no Southern Baptist Convention to look to, but a triennial convention of Baptists throughout America, with plans for foreign mission work and for work in the homeland among Indians and pioneers. There was no Baptist school in the state, and few in the United States. There were no such things as Christian hospitals or orphanages among the Protestant people. Most of these things were in the distant future and undreamed of. But there was in the minds of these pioneer Baptists the germ of Christian faith and fellowship and service that made all the rest possible. And they needed the contact and cooperation of those who had a like precious faith to keep the fires of Christian service burning on their altars.

Soon there developed a similar movement among Baptists in the southeastern part of the state, led by such men as N. L. Clarke from North Carolina. Here was organized the Mississippi Baptist General Association which served the constituency and through them served others for more than half a century. Here were laid the sure foundations of Baptist faith, and churches sprang up rapidly until this became

largely a Baptist section and so remains to this day.

Mississippi like all the Southern States suffered from the slavery agitation for many years. Southern Baptists were embarrassed by the rulings of the Triennial Convention which did not seem to permit them to share equally in the mission work. Nine years after the Mississippi Baptist Convention was organized, the Baptists of the South withdrew from cooperation with the Triennial Convention (1845) and organized at Augusta, Ga., the Southern Baptist Convention through which henceforth our churches were to do their general missionary work. Then came the strenuous days preceding the war between the states, and the destructive days of war and the days of poverty and disorganization succeeding the war.

These conditions hindered the expansion of the cooperative work, but they did not prevent the growth of spiritual life and the growth in numbers among our churches. The period succeeding the civil war was a time of great revivals. These saved our civilization. The people turned to the Lord and the hurt of their hearts was healed. It was not a period of missionary enthusiasm or effort, for the things that remained needed to be strengthened before any advancement and enlargement could be undertaken. There were missionary minded people here and there among the churches, but there was no central agency for stirring up the sincere minds of the people. There were efforts at associational missions, and we had a Home Mission Board and a Foreign Mission Board, but for some years there seems to have been no unified state agency.

Sporadic efforts at establishing schools and colleges here and there were made, which served for a while local needs, developed the educational consciousness and planted the desire for better equipment. Indeed the whole educational situation was chaotic not only among Baptists, but in all the state. Leaders in different parts of the state brought schools into being, most of which passed away with the leaders. Methods of travel and communication were poor and cooperation of all the Baptist people was practically impossible.

In 1850 Mississippi College came into the possession of Baptists and it has always been a unifying agency. The first president, Dr. Urner was from Pennsylvania. The second president, Dr. Hillman, was from Massachusetts. The third president, Dr. W. S. Webb, was from the state of New York. Dr. Hillman founded Central Female Institute, now Hillman College. These two schools survived.

Many efforts had been made to establish and operate a Baptist paper for the state. Schools and a religious paper are absolutely essential to cooperative work among Baptists. But it was difficult to unify our Baptist people until the establishment of a state paper at Clinton, with Dr. J. B. Gambrell and Prof. M. T. Martin in charge of it. About this time also the college, whose existence was threatened by conditions following the civil war, was made secure though exceedingly limited in finances. Then people took heart, and were ready to work together. About the same time also with the birth of the Baptist Record, Gen. M. P. Lowrey established a school for young women in Blue Mountain.

In this same year the Woman's Missionary Union of Mississippi came into being. Things were getting better and destined to keep on getting better. With the college secure, the paper started and the women organized the work was henceforth put on a firmer basis with a wider outlook. The work of the Convention was practically reorganized about this time.

The first state mission secretary was Rev. T. J. Walne of Clinton, who had been pastor of the church at Vicksburg, a mission station. His son, Ernest N. Walne, was afterward for many years a missionary in Japan, now living in retirement in California. Dr. Walne was succeeded some years later by Dr. J. B. Gambrell, who was at the time editor of the Baptist paper, later became president of Mercer University, and was for many years, editor, secretary and

theological teacher in Texas, known among Southern Baptists as the "Great Commoner." Dr. Gambrell was succeeded about 1892 by Dr. J. T. Christian, later pastor of First Church, Hattiesburg, and then teacher of Christian History in the Baptist Bible Institute of New Orleans. Dr. Christian was succeeded by Dr. A. V. Rowe who served about 20 years, after whom came Dr. J. B. Lawrence and Dr. R. B. Gunter. But this is modern history.

Another period of expansion was about 1910 when Mississippi Woman's College became the property of Mississippi Baptists. Then was organized the Mississippi Baptist Education Commission. This was followed by the undertaking of a hospital in Memphis in which Mississippi Baptists shared and soon afterward by the taking over of the Mississippi Baptist Hospital in Jackson.

At this time also with the coming of Dr. J. B. Lawrence the Convention Board was enlarged and the work departmentized to include the many forms of service in which we are now engaged.

The Baptist Orphanage came in about the close of the last century and has taken place as a necessary part of our work.

Details of all work would be interesting but not practicable here.

—BR—

OUR CENTENNIAL NUMBER

—O—

This centennial issue is less pretentious than we had expected. It has been impossible with the time available and the resources at our command to carry out our purpose of a 64 page edition. The force at the Baptist Record office is the most overworked group we know anything about. The associational season has put extra work on all of us. The subscription receipts do not pay for the ordinary issues of the paper and our advertising income is inadequate for any material enlargement.

We have not been able to cover the ground satisfactorily. We have done it sketchily. All our institutions and boards deserve the best and fullest possible presentation. They are worthy of our Baptist people and are serving the kingdom of God and meeting much of the needs of our people. We should have been glad to have given each of them as much space as it has been possible to devote to all of them. They have a glorious history and there lies before them greater and more golden opportunities. And there was need for a fuller portrayal of the personnel of our Baptist work in the past and in the present. We give something of many, but not enough of any. And there are others probably just as worthy of whom we were unable to get even a brief mention in time for this issue. For this short-coming we express sincere regrets. Such as we have been able to get together we send forth, with the hope that our people may have reason for loyalty because of the past and hope and courage and zeal for the future.

Special mention should be made of the help given in the preparation of this issue by Rev. J. L. Boyd, pastor of Bowmar Ave. Church, in Vicksburg. He has the historical retrospect and interest. He has written a good history of Mississippi Baptists, which many of our people have read and all ought to read. Because of his knowledge of our history and his interest in it he was able to render helpful and necessary service in this issue. He has the thanks of all of us.

We thank also the circulation manager, Rev. A. L. Goodrich, for his energetic and wise cooperation in the work. He works hard and untiringly. And we thank all who have contributed the articles which herein set forth the work of Mississippi Baptists. And we appreciate the cooperation of advertisers who have enabled us to work out our plan. We have accepted only such advertising as we thought our people should be interested in and profited by. They are worthy of your careful attention.

We solemnly promise that if we are here when the next centennial issue is called for we will do better, for we have learned a few things by this experience.

THE CENTENNIAL CONVENTION

I. H. Anding, Brookhaven

The prospective meeting, in November of this Convention should claim the Soul-stirring interest of the entire Baptist brotherhood of Mississippi. The place of meeting, in the city of Natchez, was wisely chosen, since it was there, where and when, one hundred years ago, was organized our first Baptist State Convention and where 138 years ago the "Stars and Stripes" were raised over the heights of that city. A group of Baptists immigrating from the state of South Carolina sought a refuge in the "Natchez Country," there they hoped to worship God under their own vine and fig tree unmolested in keeping with their faith; but sad to say, they endured much persecution at the hands of an intolerant Romanic hierarchy. However, on the floating of our Country's flag a guarantee to the freedom of conscience—these intrepid pioneer Baptists erected a bush arbor on "these heights" where Bailey Chaney, according to historic records "preached to an immense congregation under the American Colors." These persecuted, but patient and patriotic pioneer Baptists, could now breathe the free air of civil and religious liberty.

What a boon these pioneers have transmitted to generations following!

While we commemorate the organization of our first Convention, let us devoutly thank God for the heritage that is ours—purchased, through much suffering and agony of spirit—by these faithful servants of God. O ye, who are still active in our Master's work, strive to emulate the example of these self-sacrificing servants of God. For Bible principles, and that a pure gospel clothed with the power of the Holy Spirit, might be propagated unto the ends of the earth, they were willing to lay down their lives.

The past one hundred years is replete with Baptist history, the tracks upon which their gospel trains have been running for these years, were laid with the twin rails of "Religious Liberty" and "The Faith Once Delivered." While there have been along the tracks some bumps and jostles, and a few short hold-ups—due to Civil War hindrances in the meeting of conventions, there have been no derailings or wreckages, true, many brave and faithful conductors have vacated their posts on the call of the Great Conductor Above, but to be followed by trained, well-equipped and zealous successors.

Our hope is, and our prayers should be, that at this Convention every thing should be done decently and in order. To this end, a large attendance imbued with the Spirit's power, a good preacher, one endeared to the locality but withal, "a fundamentalist", an apt presiding officer should feature the opening of the Convention. Without any purpose to dictate policies, or to nominate officers the writer would call attention to the fact that the lamented D. I. Purser of beloved memory at one time a missionary evangelist in the "Natchez Country", has left us a scion in the person of his son—Frank Moody Purser—pastor of the Oxford Baptist Church, who is not only a good preacher and pastor, but has the name of being a good parliamentarian (a qualification requisite to a presiding officer) possibly he could be induced to take the gavel in command of the sessions of the Convention. Another modest suggestion: A brother, historically inclined and a ready writer, Bro. Jesse L. Boyd for instance, "My son in the ministry" now pastor of the Bowman Ave., Church, Vicksburg, could, for the benefit of all who love Baptist history, give us a partial roll at least of the men and women—"Cloud of Witnesses"—who, during the past century, have had a prominent part in making Baptist history, missionary and educational,

"A cloud of witnesses around
Hold thee in full survey,
Forget the steps already trod
And onward urge thy way."

Yes, but let us not forget the names of those whose life work should inspire us to emulate their noble deeds. Sing the dear old songs our fathers and mothers loved to sing. "Come Thou

MISSISSIPPI WOMANS COLLEGE

By J. L. B.

As early as 1906 there was a growing sentiment among Mississippi Baptists to establish a college for girls, and as Blue Mountain college, privately owned and operated, was in the northern section, Hattiesburg was particularly interested that such an institution be located there. A Junior Co-Educational college, W. I. Thames as president, with two dormitories on fifteen acres of ground just south of that city came into possession of Mr. W. F. S. Tatum, Methodist layman, who, failing to induce his denomination to take it, offered it to the Baptists of Hattiesburg. The four Baptist churches accepted it, began the first session in September, 1911, with W. W. Rivers of Arkansas as president.

The task proving too great for the local churches, in November following at Gulfport, Mississippi Woman's College, was offered unencumbered to the Baptist State Convention. The offer was accepted and Dr. T. E. Ross of Hattiesburg was elected president of the Board of Trustees which position he held till his death in 1935. Prof. J. L. Johnson, Jr., was selected as first president who, together with his wife led in making the institution one of the leading institutions of its kind in the country, with a campus of forty acres well laid out with commodious and finely equipped brick buildings and orderly arranged trees and shrubs.

Dr. and Mrs. Johnson have made the greatest contribution in service to the college till his death in 1932, during whose term as president it became a member of the Southern Association of Colleges for Women and the Southern Association of Colleges and Secondary Schools; a standard senior college. Within this period Dr. Johnson induced many friends to make liberal gifts for buildings and to the endowment of the college, among whom were his brother, Crawford Johnson of Birmingham, Ala., \$54,000.00; B. B. Jones, \$40,000.00; L. O. Crosby of Picayune, \$10,000.00; W. F. S. Tatum, Will Dockery, R. W. Dunn, T. E. Ross, Abner Polk and others. At one time the people of Hattiesburg gave \$50,000.00 and at another, \$75,000.00. In the present campaign to increase the endowment from \$300,000.00 to \$500,000.00 the people of Hattiesburg propose to give half the amount while Mr. W. F. S. Tatum proposes to give as much as \$50,000.00, or one dollar for every five that the Baptists of Mississippi give toward this undertaking.

In 1932, W. E. Holcomb, who had served the college before as vice-president, was chosen to succeed Dr. Johnson and with faith and courage is at present leading, with G. M. McWilliams, president of the Board of Trustees, the Baptists of the State and friends of the college to raise the school's endowment fund to \$500,000.00 in order to maintain its Class A rating.

At all times the aim of Woman's College has been to fit young women to occupy places of usefulness in society. The faculty members have been selected because of fitness for their specific departments and for a seriousness of purpose in guiding those under their supervision. The personnel of the student body has been of splendid quality. The college has graduated over seven hundred young women, among whom are a number of missionaries in foreign fields; many are teachers; a large majority fill places of service in church work and in the art of home-making.

Among the many benefactors of the college, not mentioned above, of vision and service, especially in the early period, have been A. L. O'Brian, E. D. Solomon, M. P. L. Love, S. E. Travis, J. E. Byrd, Mrs. Martha Herrin.

As Mississippi Woman's College faces the fu-

Fount", "Children of the Heavenly King", "Amazing Grace", Jesus, I My Cross Have Taken", "How Firm A Foundation", "All Hail the Power" and others. These were born in the spirit and belief of the fundamental doctrines of Divine Truth. God give His people a great meeting; Happy in loving fellowship; Awake to methods and measures for greater achievements in Kingdom work.

ture, its chief reliance is on the friends of Christian education everywhere to maintain this valuable institution, which was founded on Faith in Him who is the greatest Teacher of all, who loved us and gave Himself for us.

LIST OF DONORS TO MEMORIAL FUND

The following persons have contributed to the Memorial Fund to place a marker over the grave of Elder Ashley Vaughn in the Natchez Cemetery, to place a bronze tablet on the Clear Creek Baptist Meeting House in Washington, Adams County, and to put a boulder on the site of the Old Salem Baptist Church near Stampley, Miss. We lack some of having enough to meet all expenses of these projects, and any others who will, might send contributions to Rev. J. L. Boyd, Vicksburg, Miss., who is chairman of the Committee on Arrangements.

Mrs. Percy Bailey, Rev. L. G. Bassett, C. P. Barnes, J. O. Bounds, Webb Brame, J. R. Breland, R. L. Breland, J. W. Berry, Ruth Brooks, C. H. Buckley, J. E. Buckanan, W. A. Bell, H. H. Bethune, Jas. A. Bryant, Mrs. A. L. Baron, P. E. Cullom, L. B. Campbell, E. K. Cox, Mrs. D. M. Nelson, Mrs. E. P. Clarke, A. F. Crittendon, John F. Carter, B. L. Davis, N. F. Davis, W. F. Douglas, Liston Draughn, C. O. Estes, I. D. Eavenson, Mrs. Isham Evans, F. J. Eubanks, Madison Flowers, J. D. Franks, W. E. Farr, E. C. Fischel, George Gay, J. F. Garland, Mrs. W. W. Grafton, T. W. Green, W. A. Greene, R. B. Gunter.

W. E. Hardy, Mrs. H. G. Harrison, G. C. Hodge, W. C. Howard, J. P. Kirkland, A. A. Kitchings, C. P. Land, W. S. Landrum, W. A. Land, N. J. Lee, B. H. Lovelace, Roy M. Lewis, P. I. Lipsey, J. W. Lee, "L. E. C.", L. E. McGowen, Charles McKay, S. E. McAdory, D. W. Moulder, Mrs. D. W. Moulder, C. S. Moulder, I. F. Metts, J. M. Metts, D. M. Metts, Mr. McWilliams, W. H. Morgan, Mrs. J. H. Matthews, W. G. Mize, D. W. McLeod, J. C. Murphy, "M. B. W.", Mrs. Bertha Nabors, D. W. Nix, A. L. O'Bryant, G. O. Parker, R. D. Pearson, J. M. Powell.

R. B. Patterson, Chas. J. Pulliam, Mrs. C. J. Pulliam, Thurman Pulliam, Rev. and Mrs. W. A. Roper, Mr. and Mrs. I. G. Riley, H. J. Rushing, H. W. Roberson, J. A. Rogers, J. D. Ray, Mr. and Mrs. H. G. Rice, H. L. Rhodes, Mrs. W. K. Ritchey, N. L. Roberts, W. C. Rogers, L. G. Sansing, Bryan Simmons, R. H. Smith, Mrs. R. H. Smith, W. H. Smith, Olson Stogner, N. R. Stone, R. M. Summers, G. A. Sumrall, C. W. Thompson, Fannie Traylor, M. S. Varnado, Mrs. M. S. Varnado, A. J. Wilds, Marjorie White, C. C. Weaver, Mrs. C. C. Weaver, Owen Williams, W. M. Whittington, H. H. Webb.

Special Notice: Mr. M. E. Leake of Tupelo gave a \$100.00 marker for Elder Ashley Vaughn's grave, and Hon. and Mrs. A. S. Bozeman of Meridian gave \$25.00 for the bronze tablet to be placed on the Clear Creek Meeting House in Washington, Adams County, where the Convention was reorganized on Dec. 24, 1836.

A \$50.00 gift for boulder for the Old Salem site or \$30.00 for fence around same would be acceptable and greatly appreciated. Send to undersigned.

Cordially,
J. L. Boyd, Chm., Com. on Arrangements
Vicksburg, Miss.

In last week's Record by typographical error it was said that in the endowment campaign for Woman's College the purpose is to secure 15,000 units of \$100.00 each. It should have been 1,500 units of \$100.00 each. This will make the \$150,000 still needed to complete the endowment campaign. Take as many units as you are able. Now is the time to finish the job. If we do not use our money now to good purpose we have no assurance of its continuing with us. That is what Jesus said: "To him that hath shall be given and from him that hath not from him shall be taken what he hath. As ye mete it shall be measured unto you. There is that scattereth and yet increaseth. There is that withholdeth more than is meet and it tendeth to poverty." "While you have the opportunity do good."

THE TASK OF BAPTISTS IN PRESERVING CHRISTIAN PRINCIPLES FOR THE NEXT ONE HUNDRED YEARS

John F. Carter

Delivered on invitation before the Scott County Association, published by request. Brother Moderator and Brethren and Sisters of the Scott County Baptist Association, I am always glad to come into your meeting. I think some four times in the last six years I have had the privilege of meeting with your body, either directly or indirectly in the interest of Clarke College. Now I highly appreciate the opportunity of coming on invitation to speak to you. Let me bring you greetings from the Clarke College force. Our enrollment is cut a little shorter than I have ever known it to be, but there seems to be a seriousness of purpose among the students which is gratifying—more so than in any session of recent years. Scott county has in the past furnished a goodly number of very fine students; we should welcome some more like them.

In considering the subject that has been assigned me I find some insurmountable difficulties, due to my utter ignorance of what the future will bring forth. And then I find some other difficulties which to me are very real but to others of wider knowledge and learning would not be altogether insurmountable. To make a profitable study of this subject one needs to be a theologian of the first order in order that he may be quick to discern what constitute Christian principles; distinguishing between the true and the false, between the passing fancy in religion or philosophy and the eternal truth. And he needs to be a historian that he may know how Christian principles have been preserved in the past by Baptists or others—what were the forces that aided and what the conditions that hindered them. Then he ought to be a sociologist to take full cognizance of the conditions as they exist today and how these conditions will affect the habits of the people, or how the people generally will react to these conditions. And it will not hurt for him to be a scientist in order that he may have some guess of what new inventions are likely to come. And withal he needs to be a prophet with a vision of John on Patmos in order that he may be given a foresight of those things which we cannot possibly see without a direct revelation from God.

The task of Baptists in preserving Christian principles for the next 100 years is the same as the task of those early Baptists, Simon Peter and Andrew and James and John and the other Apostles—Baptist preachers all of them—when their Lord and our Lord commissioned them to make disciples of all the nations. Indeed one might with as much certainty have foreseen five hundred or one thousand years of Christian effort on the day when our Lord was lifted from the Mount of Olives to the heavenly realm as he can foresee one hundred years today. So if Simon Peter could have spoken profitably on this subject the day when Matthias was elected to take the place of Judas Iscariot, I might speak with enlightenment today.

And yet I am going to ask you to think with me on the following question: (1) What are Christian principles? (2) What is involved in the task of preserving these principles? (3) What is the proper attitude for Baptists to assume in facing this task? If we answer these questions we shall have some idea of the tasks of Baptists, whether for one hundred years or for five years, or as long as time shall last.

I. CHRISTIAN PRINCIPLES DEFINED.

In defining the Christian principles which we are called on to preserve I would say that Christian principles are the same as New Testament truth. The pronouncements of ethicists and sociologists and worldly idealists—political, economic, and what not—are Christian only as they are in harmony with the New Testament, for our authority for things Christian is the teachings of the Christ as those teachings are reported and interpreted by the writers of the New Testament. Moreover, it will not do to pick out certain truths of the New Testament

and define these as Christian principles and brush aside other New Testament truths as not a part of the Christian system. All that is truly Christian is New Testament, and all that is New Testament is Christian. And I would say further that New Testament truth is Baptist doctrine. I am aware that there may be individual Baptists who teach doctrines for which there is no New Testament basis, because there are Baptists that hold and teach doctrines contradictory to the doctrines held and taught by other Baptists, and a New Testament basis cannot be found for these contradictory views. But true Baptist doctrine is New Testament; if it is not New Testament it is not truly Baptist, but if a proposition is New Testament it is Baptist. So the task of preserving Christian principles is in the last analysis, for Baptists, the task of preserving their own doctrines.

Now, I shall not be able to state all of New Testament truth in a single proposition, but I shall mention four concepts as embracing the essential principles of Christianity. They are: (1) The unqualified and uncompromising holiness and righteousness of God both in His own character and in His demands on His created personalities. From this conception all that sociologists and economists say about brotherhood and fair treatment is easily deduced. Indeed the unqualified and uncompromising righteousness which God requires of men demands protection of the rights of the neglected ones, shielding the weak, and even a loving of one's neighbor as oneself. To accept this is to set us squarely against all the rising tide of wickedness and debauchery about which the moderator spoke a few minutes ago. (2) The inherent and universal—though not essential—perverseness and wickedness of humanity. I have tried to use strong terms, and terms not usually used in theological discussions in order that it may be impressed on you that humanity is bad, that all humanity is bad, that it is just in humanity to be bad, but humanity was not made to be bad, badness is abnormal in a human being. (3) The love-provoked, effective provision made by God in Jesus Christ through His death and resurrection for the deliverance of individual human beings from the just punishment for this wickedness and ultimately from the wickedness itself as a part of one's character. If there is any one of these principles that is central in the Christian system, this is that one. It is the heart of Christianity that Christ came into the world to save sinners and not primarily to teach sinners how to live better; they never have lived as well as they knew, and to have taught them better without giving them—Oh! I should say us, for we are all sinners—without giving us power with which we can attain that which is better, would only have sunk us deeper in despair and increased the guilt of our sin and the severity of our condemnation. If one leaves out salvation from his system of Christian principles—salvation through an atonement, salvation by means of the miracle of regeneration, his system, as beautiful as it may be, is not in any degree Christian. And in this salvation God is the effective Actor. A man's activities are in no way a cause or a means of his salvation, but merely in realization of it. All the doctrines of the new life as well as the doctrine of Heaven and Hell are included in this third proposition. (4) The ministry, or work, or task committed to those who have received this deliverance, as they are empowered by the Holy Spirit, of preserving and propagating the truth of this deliverance, and inducing other individuals to accept it, until the Lord Jesus shall Himself return to perfect the work in His own bodily presence. In this concept is the purpose of the organization of Christians into churches, the meaning of the Ordinances, and the manner of their being observed, as well as the doctrines of Missions and evangelism and the glorious doctrine of the victorious return of our Lord, our Christ, our Savior.

I am not willing just now to say that the sum total of all Christian teaching is embraced in these four concepts. I have not had oppor-

tunity to measure them fully or to consider everything that may be involved in them, but I am convinced that for our purpose this morning we may consider these propositions as embracing the Christian principles that Baptists are called upon to preserve, and I am sure that there is a vital relation between one's attitude toward these principles of doctrine and his spiritual and moral life.

II. SOME THINGS INVOLVED IN THE TASK OF PRESERVING THESE PRINCIPLES.

What is involved in preserving these Christian principles? In the first place let me say that preserving these principles necessarily depends on actively propagating them. Some kind of effort must be made to induce those who do not now hold these principles to embrace them. If they are not propagated they will not be preserved. It is not enough that Baptists seek merely to confirm a belief of these principles in those who already accept them, nor even to persuade the children of parents who hold them to follow in the religious footsteps of their fathers. In fact, it is a beautiful sentiment to sing of the "Faith of Our Fathers," but that sentiment alone is not sufficient ground for any one's clinging to a certain faith; and if it is depended on for preserving the true Christian principles, these principles are doomed to perish. The warfare against sin and against error must be offensive and not just defensive. Our Lord said that against His church founded on the rock—the rock, I am convinced, or a regenerated character in its members—the gates of Hades would not prevail. But gates were used in ancient warfare for defense of a city; and when He said these gates would not prevail against a church of this foundation, He pictured the church as making an offensive onslaught against the forces of wickedness, and the forces of error as well, entrenched behind these gates. Propagation, therefore, rather than preservation, must be the aim of our great denomination as it faces its responsibilities with reference to New Testament truth.

Another thing involved is the proper field of labor. Well, our Lord said that the field is the world, the same world which God so loved that He gave His Son to save it. And in the world there are three classes of people, classified on the basis of our problem. (1) There are those who have never professed to embrace New Testament truth. They are the lost; they have not accepted the deliverance from punishment for the wickedness and the deliverance from wickedness as a trait of character, that is provided in the death and resurrection of Jesus. Many of them are more or less pleased with wickedness in their character and do not care to be delivered from it—they do not admit it to themselves that this wickedness in their character is an evil from which they ought to seek deliverance. Others, although they will admit that sin is an evil from which they need deliverance, either because they do not believe that Jesus in His death and resurrection is able to effect a deliverance, or because sin has such a hold on them that they are not willing to try, have not been persuaded to accept the deliverance provided. But, whatever may be the reason for their present state of non-acceptance, this class by all odds constitutes the largest part of our field of endeavor. The moderator has just called our attention to the fact that more than sixty per cent of the people of our state are in this class and surely the percent is as high in other states if not higher, and much higher in other lands. Some of that number are in the communities of every church and are proper objects of evangelistic effort. In some communities of our state they so predominate that they constitute the object of State Mission work, and outside our fair state there are larger communities, yea whole nations, in this class who constitute the objects of the larger missionary effort. These are without the first principles of New Testament truth, and the task of Baptists in propagating Christian principles will concern them most of all.

(Continued on page 27)

Beginning of W. M. U. Activities In Mississippi



MISS FANNIE TRAYLOR
Corresponding Secretary of W. M. U.

Since the beginning of Christianity women have contributed to the progress of the Kingdom, both individually and collectively. It is an inspiration to womanhood to look back through the ages and see what God hath wrought through noble women at home and abroad. Our chief concern now is to give recognition to the share our women have had in the making of history of our Baptist people for the past 100 years. Some one has said "The old days were great because the men who lived in them had mighty qualities." As we view the work of the past 100 years and note the progress from the beginning we are persuaded there were many men and women of mighty qualities.

1836-1886

As early as 1837 there was a Ladies' Society in Brandon and Palestine (Hinds County) churches. For three consecutive years the Rev. T. S. N. King was sent from the Brandon Female Society as a delegate to the State Convention, on one occasion carrying with him a donation of \$20.00 for Foreign Missions.

The first record of an organized effort by a county was in 1842, the sum of \$5.00 was sent to the Convention from the Female Benevolent Society of Jefferson County.



MISS MARGARET McRAE LACKEY
Many Years State W. M. U. Secretary,
Now Hostess at the Mississippi
Baptist Hospital.

The first record of a gift by a child was in 1847—a little girl, Mary Price by name—gave to the Coldwater Association a box of dimes amounting to two dollars and eighty cents, to be used for China missions.

The record of missionary activities among our college girls dates back to 1854 when the Missionary Society of Mississippi Female College at Hernando sent a delegate to the State Convention, William Carey Crane, who was that year elected president of the Convention. In 1858 the young ladies of the Amite Female Seminary were reported as contributing \$15.70 to Foreign Missions. In Central Female Institute, now Hillman College, a society was organized among the young girls before the war which did excellent work in various directions and during the war it relieved the suffering by clothing, nursing, sending lint, writing letters and reading to convalescent.

Through the missionary zeal of Dr. H. F. Sproles about 1871, a union was formed of the societies at Carrollton, Vaiden, Duck Hill, Goodman, West Station, Winona, Mount Nebo, Kosciusko and Raymond for the purpose of supporting for five years a Bible woman, Mrs. Seen in China, and to build a chapel for the mission at To Hai, besides doing other missionary work. "They did a great work notwithstanding the opposition they encountered chiefly from their Christian husbands. One of the officers writes about that time: "I pray God to enlighten the minds of our benighted husbands and show them the error of their way." This is the first concerted effort of the women of the State.

The first recognition by the Board was made at the State Convention at Hazlehurst in 1875. In the minutes of that Convention ladies' societies are especially mentioned. The report of Secretary Walne says: "They are the most efficient helpers in our work. A number of them are making contributions to our Board. And your Board urges every pastor if he has no such societies in his churches, and wishes to give his aid in the great work of giving the gospel to the destitute, that he organize a ladies' society forthwith." The committee on ladies' missionary societies at the same Convention submitted the following report:

"The Committee to whom was referred that part of the report of the Corresponding Secretary of the State Mission Board which relates to Ladies' Missionary Societies, respectfully present the following:

"It is of the first importance that we cherish every agency calculated to increase the efficiency of the denominational work in this Convention. Woman's influence and woman's work are unquestionably among these agencies, but her influence in the enterprises which engage us, has, in consequence, not been encouraged so as to develop her highest usefulness. We therefore heartily concur in the suggestion of the Corresponding Secretary's report and recommend—

"1. That pastors attempt at as early a day as possible to organize a Ladies' Missionary Society in each church under their charge, and

"2. That the contributions of these societies be divided between the State Mission Board, on the one hand, and such other benevolent agencies as may be preferred, on the other hand."

In the minutes of the Convention at Starkville in 1877 we find again a report on Woman's Work, expressing pleasure at the general awakening among the sisters on the subject of missions and recommending that all missionary societies be organized with the approbation of the churches, and that contributions and work performed by them be reported through the churches as a part of their work.

The first Southwide effort toward a general organization of the Woman's Work was made in 1878 when the Southern Baptist Convention



MRS. NED RICE
State President of W. M. U.

met in Nashville, and the Foreign Mission Board instructed Dr. Tupper, their secretary, to appoint "a central committee of ladies in every Southern State whose special work should be interesting Baptist women in the work of giving the Gospel to the heathen." The first committee for Mississippi was composed of Mrs. J. L. Johnson and Mrs. A. J. Quinche of Oxford (president and secretary), Mrs. W. S. Webb, Mrs. J. B. Gambrel, Mrs. T. J. Walne of Clinton, Mrs. R. N. Hall, Crawfordville, Mrs. Z. T. Leavell, Mrs. Mattie J. Nelson and Mrs. W. H. Carrothers of Oxford. These were the worthy women chosen to lead out in this State-wide organization.

The first woman's meeting was held at Grenada during the meeting of the Convention in 1879. The secretary reported only 15 missionary societies with contributions for various purposes amounting to \$116.90. Seven years later there were 112 organizations contributing about \$1,300.00.

In 1880 the Baptist Record began printing the reports of Central Committee, thus calling attention to the work of our women, which resulted in enlargement.

In 1881 a distinctive emphasis was given to women's work when Mrs. Janie Sanford went to

(Continued from page 24)



MISS EDWINA ROBINSON
Young People's Secretary

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

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MISSISSIPPI BAPTIST HOSPITAL

The Baptist Hospital in Jackson came into being in a period of expansion. The Hospital in Memphis had begun operation only a few years before. The State Convention had a year before adopted Mississippi Woman's College at Hattiesburg and had launched the Mississippi Baptist Education Commission on its work. Blue Mountain College soon became one of the state educational agencies and Clarke College was received from the General Association. It was about this time that the work of the Baptist Convention Board was departmentized, systematized and enlarged.

Like nearly every other institution that we have or have had, it was in a manner "thrust upon us." Baptists of Mississippi as an organization or convention have initiated almost nothing. Our institutions came to us from other people who had begun them and the foundlings were brought to us and laid on our doorsteps. So it was with Mississippi College which came to us from the Presbyterians as original owners. Blue Mountain College was the child of the Lowreys and Berrys. Mississippi Woman's College was turned over to us by those who had started it as an individual enterprise. Clarke College the same way. The Baptist Orphanage was the child of the brain and heart of brother L. S. Foster and was not conceived by the Convention nor any Baptist body. Only in recent years has it been made the property of the Convention.

Drs. Hunter and Shands

In the year 1909 Drs. John Hunter and H. R. Shands offered to the Baptists of Mississippi the property on North State and Manship Sts., which they were using at the time as a hospital. Not meeting favor with their offer the offer was withdrawn or dropped. Some of our Baptist people felt that we had enough to look after in this line in the Baptist Memorial Hospital in Memphis, recently started and for which Baptists in the three states of Mississippi, Tennessee and Arkansas were responsible. It was having a hard struggle financially to get on its feet.



MISS SALLIE STAMPS

First Superintendent of Mississippi Baptist Hospital, now living in Colorado Springs, Colorado.

But at the meeting of the Mississippi Convention in Greenwood in 1910 on motion of Rev. N. W. P. Bacon, a committee was appointed to confer with Drs. Hunter and Shands in Jackson and see on what terms the Hospital could be secured, and if suitable terms could be arranged the property should be secured and the institution conducted as a Baptist Hospital for Mississippi. P. I. Lipsey was chairman of the Committee, while at that time pastor in Clinton. The other members of the committee lived in and near Jackson. They were Z. D. Davis, Dr. J. E. Noble, T. J. Bailey, W. A. Borum, J. P. Wall and G. P. Bethune.

It developed that the then owners of the hospital had made extensive outlay in equipment and wished to be reimbursed for this, though willing to donate the building and grounds to the Baptists. After considerable conference this was finally accomplished, the committee acting for the Convention. There was at that time only one building on the ground, a one story frame building which had formerly been used as a residence. This was made over for service as a hospital and business had already begun.

Dr. Hunter was an elder in the Presbyterian church, a physician of high standing, a mature man, who had been doing a general practice in Jackson for many years. Dr. Shands was a young surgeon, reared in Senatobia, Miss., son of Lt.-Gov. Shands, and had finished his course of study in New Orleans, La. Dr. Hunter passed away a good many years ago. Dr. Shands is still living in Jackson and continues a member of the Hospital staff.

Miss Sallie Stamps

This combination of Florence Nightingale and Clara Barton is now living at Colorado Springs

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MRS. KARENZA GILFOY

Superintendent Baptist Hospital

where we recently saw her apparently happy, though a partial invalid with a small pension for nursing the soldier boys, and doing such work in her line as her strength permits. Twenty-five years ago she came as a newly graduated nurse from New Orleans where she had served her apprenticeship, to take charge of the nursing at the new hospital in Jackson. Dr. Shands had learned her loyalty, her technical training and her sympathetic care of patients in the hospital where they both worked in New Orleans and he induced her to come to Jackson. She was and is a loyal Baptist who had proved her devotion to her conscientious convictions by refusing to carry out the direction of Catholic "sisters" to "baptize a baby." For this she was threatened with losing her place and standing, but finally won out.

We had personal reasons for gratitude to her, as did many others who like this writer were patients at the Baptist Hospital. Her influence over the nurses under her charge was most wholesome, and the patients went away pronouncing a blessing on her. One poor girl whose life had been wrecked was not only brought back to health, but gloriously saved while a patient here, and delivered out of the hands of those who sought her ruin, and sent home to her mother who had long been without any knowledge of her whereabouts. Others here were led to the Lord in whose honor the hospital had been built.

When our country was dragged into the world war and our young men were entering the training camps, Miss Stamps volunteered her services as a nurse and was accepted. She went first to the camp near Hattiesburg, and later over seas

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where she served as faithfully as any of the boys in the trenches. It was in this service she contracted tuberculosis of the spine from which she has never completely recovered. For a long time she was a patient in the government hospital near Denver. But she has sufficiently recovered her strength to be able to give part time to the profession to which she devoted her life.

Dr. J. P. Wall

From the time the board of trustees was organized Dr. Wall was a member, and along with other members was in the habit of signing his name on the dotted line when it became necessary to endorse notes for money borrowed by the Hospital. He was for many years the secretary of the board and is today. He too volunteered his services during the world war and served over seas until "it was over over there." He has been a friend when friends were needed.

The Buildings

The terms on which the hospital property was taken over required the Baptists of Mississippi to erect as soon as possible a building adequate to the needs. This the trustees immediately undertook to do. An architect was employed familiar with hospital construction. He had

(Continued on page 22)

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LOOK FOR THE BAYER CROSS

PIONEERS

By A. U. Boone, Vice-President of the Board Baptist Memorial Hospital

The great force, which made possible and actual the hospital, came from Mississippi. Indeed, it would never have come into being, nor into success, without the strong backing from strong men from the state. Some important names may be overlooked, but some are recalled at this moment, who were essential to the early and later days of this "house of healing". Hon. B. G. Lowrey was an able and constant friend and a tower of strength all the while. He made a plea that brought forth results. It was the plea of good sense and good religion. He had a vision of Applied Christianity, and "sold it" to the saints.

Dr. W. T. Lowrey has also rendered long and efficient service. From the beginning he was selected as the chairman of the Board, and has held that office with dignity, efficiency and consecration. He has answered every call, and given himself in labor and love. Indeed, he has rendered such satisfactory service that no one has ever thought of making any change as to the chairmanship of the Board. His name and influence have added strength and honor to this high and holy work.

Mr. William Dockery has been a standard of excellence. His work has been much like that of a "silent partner", but it is monumental. His business ability and his financial

support have been substantial and enduring.

Dr. Hurt, of course, has lived in Memphis for many years, but he had the honor to have been born in Mississippi, and it should never be forgotten that Dr. Hurt blazed the trail, and succeeded in getting the great movement started.

Dr. T. S. Potts came very early in the picture, and exercised an undying faith, standing by the institution from the very beginning until he was called to a higher service. It was a hard pull, but he pulled sometimes when others had grown faint and weary. He worked hard and unceasingly during those days when the movement was unpopular. The ship might have been forsaken had it not been for his untiring devotion.

HISTORICALLY SPEAKING

This is to ask all the clerks of the associations in Mississippi to send two copies of their associational minutes to the Historical Collection, Mississippi College Library, Clinton, Miss., as soon as their minutes are printed for our permanent files.

And another thing: the files are incomplete in many cases, especially for recent years. Let the clerks, or some one else in each association, gather up what old minutes they may have and send them to the library for these files. Our collection is becoming more and more valuable, and will be especially so for future generations, if we will keep the files complete.

We plan to have the entire Historical Collection on display at Natchez during the Centennial Convention, and it is hoped that all who attend the Convention will examine it.

Remember, clerks and all others interested, send copies of your associational minutes to College Library, Clinton. And let the churches entrust their old church record books to us for safe keeping.

Yours for preservation of our history,
Vicksburg, Miss. J. L. Boyd

S. E. PREACHERS' CONFERENCE

The Southeast Mississippi Baptist Pastors' Conference met at the First Baptist Church, Laurel, Mississippi, last Monday, Oct. 19th. A number of preachers from different sections of southeast Mississippi were present. A splendid and helpful program was rendered. The high point of the meeting was a sermon delivered by Pastor W. A. Green of Waynesboro. His theme was "Deserters," using as a text II Tim. 4:10.

The conference meetings are held at the First Baptist Church of Laurel the third Monday in each month, beginning at 10:00 A. M.

The recently elected officers are Rev. E. I. Farr, Bassfield, chairman, Rev. S. E. Sumrall, Soso, assistant chairman, and A. B. Pierce, Laurel, secretary. All ministers of this section are urged to attend, and visitors will always be welcome.

Yours in service,
A. B. Pierce, Secretary



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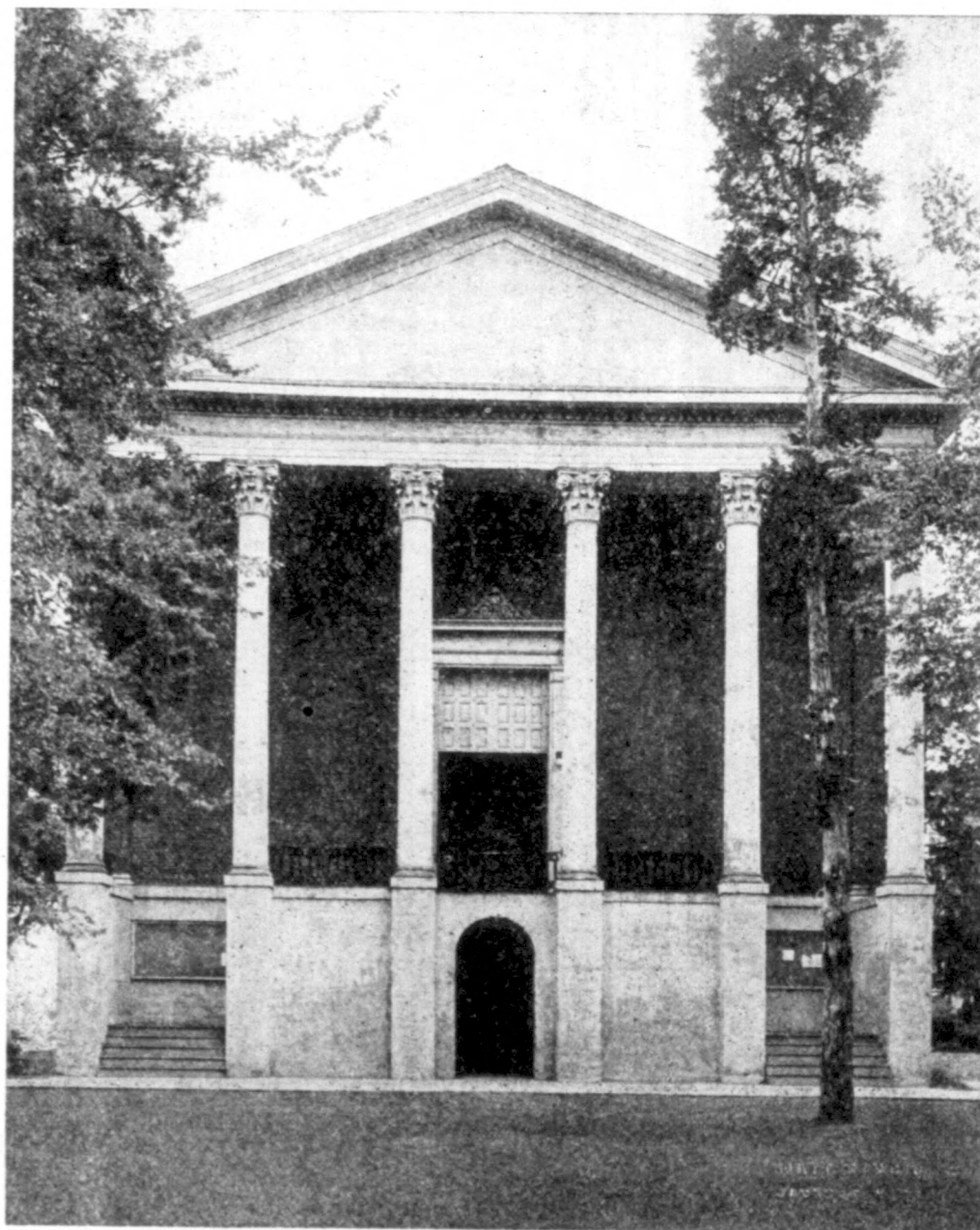
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5. A faculty composed of Christian men true to the Scriptures.
6. A faculty composed of trained teachers far above the average.

FOR CATALOGUE OR OTHER INFORMATION
WRITE

D. M. NELSON, President
CLINTON, MISSISSIPPI



HISTORIC CHAPEL, MISSISSIPPI COLLEGE

Baptist Training Union Work In Mississippi Since 1895



ARTHUR FLAKE
First State B.Y.P.U. President



DR. LANDRUM P. LEAVELL
First State B.Y.P.U. Secretary



MISS CECELIA DURSCHERL
State Junior-Intermediate Leader
1927-1932

B. Y. P. U. work was begun in Mississippi in 1895 when Mr. Arthur Flake, a young business man of Winona organized a B. Y. P. U. in his home church. His interest in the work led to a call meeting which was held in Canton Nov. 21-23, 1899 when the first State B. Y. P. U. Convention was organized with Mr. Flake as president and Mr. Landrum P. Leavell of Oxford secretary. This convention continued for six years giving way to the assembly idea which was to become a part of the denominational work. Assemblies, good in themselves, were not good substitutes for conventions however, so in 1908 the convention was reorganized, this time to include both Sunday school and B. Y. P. U. This convention continued until 1934 when it was dissolved and in its place two conventions were organized, a Sunday School with Mr. John Davis of Greenville as president, and a Baptist Training Union with Rev. W. L. Meadows of Quitman as president. These to meet biennially, the Sunday School on even years and the Training Union on odd years.

Mr. W. E. Holcomb, now president of the Mississippi Woman's College, was the first full time State B. Y. P. U. Secretary, serving several years; he resigned in the summer of 1917 to accept the vice-presidency of the institution of which he is now president. Succeeding him was the present secretary, Mr. Auber J. Wilds, who began the work Jan. 1, 1918. January 1, 1937 will close nineteen years of continuous service. A Junior and Intermediate leader was added to the departments in 1923, Miss Sallie Paine Morgan serving in this place until September 1925. Miss Mary Etta Buchanan succeeded her, serving one year. Miss Cecelia Durscherl was then elected and served five and a half years, resigning in the fall of 1932. A lapse of two and a half years, then on June 1, 1935, Miss Lucy Carleton Wilds came to the department as Associate State Secretary. In addition to these who have been employees of the State Convention Board with salaries paid jointly by the State Board and the Baptist Sunday School Board of Nashville, we have had a host of fine young men and women who have volunteered their services, giving weeks and months of their time. To these go large credit for the progress we have made.

Starting with one B. Y. P. U. in one church forty-one years ago we have grown to where we now have 2,000 individual unions in more than eight hundred churches. An average of fifty unions a year have been organized. The peak year was a few years ago when 250 unions were organized in one year.

Some of the methods that have been found successful in promoting the work are as follows: A page in the Baptist Record from week to week; definite emphasis on study courses and enlargement campaigns; the Associational Training Union (the first of which was the Monroe County Associational B. Y. P. U.); the perfecting of the Baptist Training Union with the idea of each church having at least a director; the Baptist Adult Union which is fast becoming a very popular department of the Training Union; the Story Hour that is meeting a growing need; the District Conventions that have been held annually for sixteen years; the State Convention and Assemblies; and the thousands of pages of free literature that have been distributed.

Right now we are in the beginning of a five year program that looks to the adding of 1,000 new unions, increasing the number of churches that have at least one union to 1,200, and issuing 50,000 study course awards, an average of 10,000 a year. In April of this year we held in Jackson a State-wide conference for Associational Training Union officers to which 350 came representing 48 associations. Another such conference will be held February 23-24, 1937.

Mississippi cooperates fully with the Training Union Department of the Sunday School Board of Nashville. Each year we have a splendid group to attend the Southwide Leadership Conference held in Ridgecrest, N. C., and every other year we attend in goodly numbers the Southwide Training Union Conference held in different sections of the South.

The Heavenly Father has smiled upon the work and blessed it. We go forward as His Spirit shall continue to lead.



MISS SALLIE PAINE MORGAN
State Junior-Intermediate Leader
1923-1925



MISS MARY ETTA BUCHANAN
State Junior-Intermediate Leader
1926-1927



W. E. HOLCOMB
State B.Y.P.U. Secretary 1914-1917



AUBER J. WILDS
State B.Y.P.U. Secretary 1918
to Present



MISS LUCY CARLETON WILDS
State Junior-Intermediate Leader
1935 to Present

MISSISSIPPI BAPTIST HOSPITAL

Our Home of Healing



MISSISSIPPI BAPTIST HOSPITAL



MARGARET LACKEY SITTING ROOM

DEDICATION

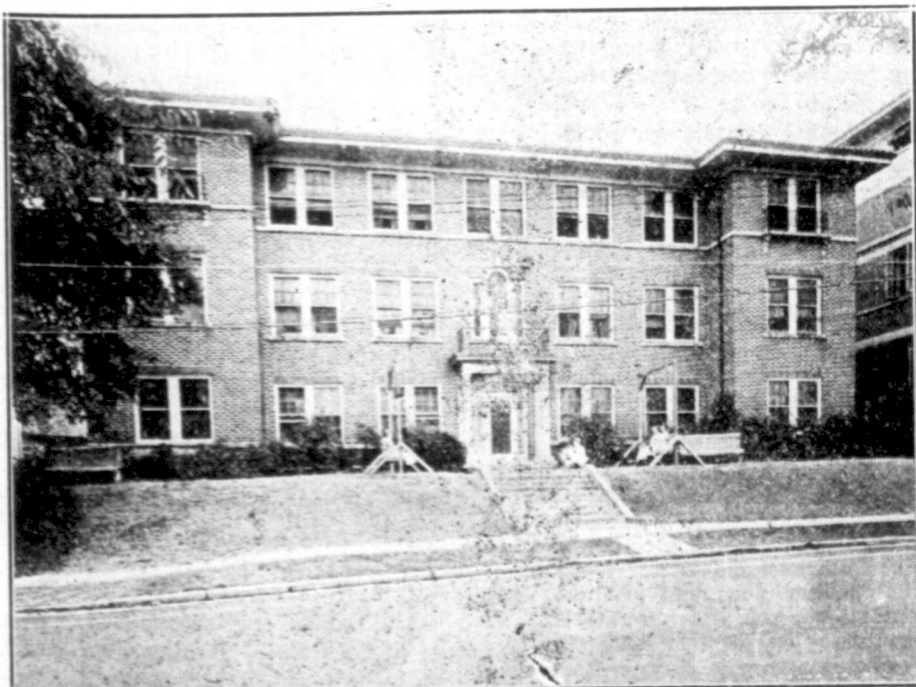
MISSISSIPPI BAPTIST HOSPITAL

I think of all the tender words He spoke,
To that soul-hungry crowd of waiting folk,
None unlocked hearts like this, the master key:
"For I was sick and ye did visit Me."

Ah, when the body is en-wracked with pain;
When fever tortures with wild dreams, the brain;
There's naught that can the darkened soul reclaim,
Like touch of one who soothes in His Dear Name.

Then in His Name, we dedicate this Pile;—
A Home for suffering ones; a Place to while
Away the last sweet hours preceding Heaven;
A Place to welcome precious babes, God-given;
A Place to find renewal of red blood,
Which, at His Touch, Leaps like a flood
Through vein and heart, until on bended knee,
I praise Him for this Place where health re-visits me.

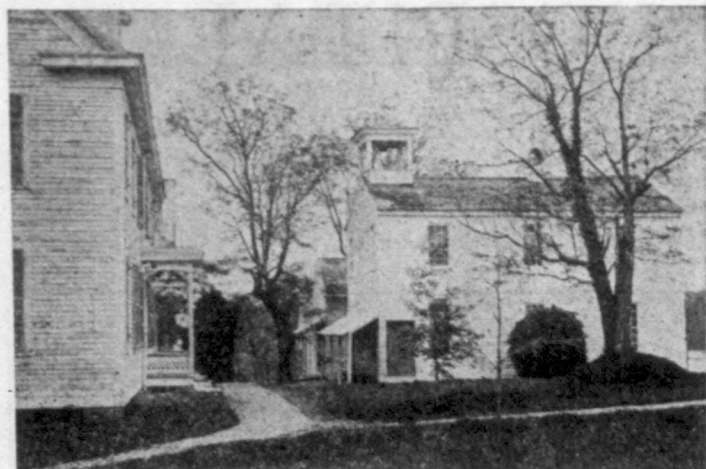
—Margaret McRae Lackey.



NURSES' HOME, MISSISSIPPI BAPTIST HOSPITAL



PRESENT STUDENT BODY AND SUPERVISORS



YESTERDAY AND TODAY

View of Hillman College, Clinton, Miss., taken last century, and one of the modern new brick homes for students now in use.



HILLMAN COLLEGE

By J. L. B.

This institution for young women located at Clinton, Miss., is the oldest college for girls in Mississippi, having "opened its doors to young ladies of desirable character and reputation" in October, 1853. During that decade, fifteen such schools were founded in the State by the Baptists, but only Hillman has survived to the present time. She has never missed a single day during regular sessions to carry on her daily schedules, even through the four years of the terrible Civil War and the ten years of reconstruction following, though the armies of the contending forces were in and

around Clinton much of the time from 1861 to 1865. It is said that this is the only educational institution in the South that lays claim to this distinction.

It was started as a denominational school by the Central Baptist Association and called "Central Baptist Female Institute." And though smaller and unpretentious she has stood along with Mississippi College through all the years in the historic town of Clinton, "The Athens of Mississippi", for the cultural development and refinement of the Baptist youth of the State. She has an unblemished and enviable record.

During the Civil War, due to the depreciation of the currency, the school became involved in the construction of an unfinished edifice, and hence the Association offered the institution, including grounds and equipment, to the recently elected president, Dr. Walter Hillman, provided he would pay the debts. He accepted the proposition, paid the debts, and presided over the school for thirty-seven years, till his death on April 9, 1894. It thus became a private institution and has remained so to the present. Mrs. Hillman became president and served for two years with efficiency and distinction. And because of their service the Board of Trustees in 1892 changed

the name to "Hillman College."

In 1897 Mrs. Hillman sold the college and property to Rev. George Wharton who in 1901 sold it to Dr. John L. Johnson. In 1906 it became the property by purchase of the Lowrey and Berry families of Blue Mountain fame with Dr. W. T. Lowrey as president. It is still owned by them and operated as a Junior College for young women.

The present president, Prof. M. P. L. Berry, came to the institution in 1911 as business manager, promoted to the vice-presidency in 1913 in which position he served till 1923 when he became president and took over the entire property. That year it was put on the accredited list of the Southern Association of Colleges and Secondary Schools, and maintains this standard today.

Being a small school, never more than a hundred students, it came to be known as "Happy, Homelike Hillman." And President Berry wishing to make the slogan more real began shortly before the depression period to build homes on the campus for boarding students—two-story brick buildings with tile roofs and hardwood floors, to accommodate twelve girls and a teacher in each home. These new type homes have won the universal praise of students, patrons, and educators who have visited the campus. The plan was and is to build enough of these homes to take care of all boarding students.

Hillman College has always placed emphasis on piano, voice and expression, having seventeen pianos in use on the campus. Special arrangements have been made with Mississippi College that those students desiring to take science may do so at Mississippi College and to have the use of the laboratories

there, and also the use of the gymnasium and swimming pool at certain designated hours.

Many parents would like for their daughters to meet fine young men, but want them educated in a school for girls. An ideal situation is offered at Clinton. Here they have social life with the fewest possible objections. The religious opportunities are unexcelled, and the contacts with the many outstanding leaders who live in Clinton are incalculable in value. Students in the two colleges here are fortunate in being near enough to the State capital to share Jackson's opportunities, and still be far enough away to be free from the distractions of the city. Clinton is a cultured, college community which offers all the conveniences of a city, having an environment of culture, refinement and religion excelled by no other college town. Its healthfulness is as noted as its accessibility.

HISTORIES OF MISSISSIPPI BAPTISTS

In 1840, the Convention resolved, "That this Convention take into consideration the propriety of having a general History of the Baptists of Mississippi written as early as practicable, under the direction of this Convention." Nothing came of it.

In 1857, the Convention heartily commended the "purpose of Bro. M. Lyon to write a History of Baptist churches of Mississippi." Nothing came of it.

In 1879, the Convention heartily commended the purpose of John T. Buck "to compile a history of the Baptists of Mississippi, and requested all persons possessing material for such work to cooperate with Brother Buck by furnishing him with the necessary data." It was completed in 1881, a seventy-page abstract history of the State Convention.

In 1895, L. S. Foster published "Mississippi Baptist Preachers." He contemplated writing a history of Mississippi Baptists, but it never came from the press.

In 1899, Z. T. Leavell wrote "Baptist Annals; or Twenty-two Years with Mississippi Baptists," a small volume of 128 pages intensely interesting and very illuminating on the

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Jesse L. Boyd, Author

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NORMAN W. COX: "Cannot commend it too highly; reveals fine perspective."
J. G. CHASTAIN, SR.: "It is exceedingly valuable."
JOHN L. HILL, Book Editor, Sunday School Board: "Here then is a satisfactory history; facts are widely gathered from authentic sources and presented in setting of fresh human interest."
DUNBAR ROWLAND, State Historian: "A valuable and interesting study; a distinct contribution to ecclesiastical history."

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period it covers. He also wrote in 1900 an "Outline History of the Convention." In 1904, Z. T. Leavell and T. J. Bailey published in two volumes an abstract history of all the district associations up to that date, together with brief sketches of the various departments of the work, schools, periodicals etc., titled, "A Complete History of Mississippi Baptists." Exhaustive and cumbersome, but very valuable.

In 1922, the Convention authorized and directed the Convention Board to take under careful consideration and advisability of arranging with John T. Christian for the preparation of a "History of Mississippi Baptists." This was done, and upon the presentation of the MS. to the Board by the author, the sum of \$1300.00 was paid him for his services; but not being in publishable form, it was never published.

In 1930, J. L. Boyd published "A Popular History of the Baptists in Mississippi." It is the only complete, up to date history of the Baptists in Mississippi, incorporating every phase of their denominational life, ever published. It is written in popular style. The price was originally \$2.50, but has been reduced to \$2.00. But from now to the close of the Centennial Convention on November 19, 1936 at Natchez any one desiring a copy may secure one from the author at Vicksburg, Miss., or the Baptist Book Store, Jackson for \$1.50, plus postage.

A division occurred in the ranks, however, in 1850, the seceding members organizing the Wall Street Baptist church with 20 members (apparently all whites). They built their house of worship on corner of Wall and States streets, and became the most aggressive group though with great struggle and effort did they pass through the trying years to about 1885, when the church took on new life and vigor.

The old First Baptist church, whose house of worship was located on Franklin Street, with its superabundance of blacks and diminishing number of whites, ceased to function so far as whites were concerned about 1855, but continued in behalf of the colored group till after the Civil War and by them down through the years following. And some fifteen or more years ago when the Wall Street Baptist church was contemplating the building of a new house of worship on its present site, Main and Rankin Streets, and desired to have their name changed to the "First Baptist Church of Natchez", permission was needed and readily granted by the Negroes for a change of names.

The pastors who have served the Baptist churches of Natchez: Benjamin Davis, Elliot Estus, Ashley Vaughn, A. P. Bradley, W. H. Anderson, W. H. Whieldon, T. G. Freeman, Samuel H. Meade, John E. Barnes, B. B. Gibbs, W. W. Keep, T. J. Drane, C. M. Gordon, E. A. Taylor, J. P. Hemby, S. M. Provence, J. B. Gambrell, Z. T. Leavell, Vernon H. Cowser, A. B. McCurdy, C. L. Anderson, N. Futrell, George Butler, E. E. Lyon, John A. Held, T. J. Barksdale, W. H. Sherley, S. J. Parish, T. W. Tinnin, W. A. Borum and W. A. Sullivan.

The Baptist State Convention has convened in Natchez on two occa-

BAPTIST PROGRESS IN NATCHEZ by J. L. B.

The opening up of the "Natchez Trace" from Nashville, Tenn., to Natchez in 1802, a distance of 501 miles, brought the "Great Southwest" into direct and easy communication with the settlements on the Atlantic Seaboard. It was one of the first National Highways, granted by the Chickasaw and Choctaw Indians for "a durable wagon road" for the purpose of "free communication to the sea for succor, or retreat in case of exigency . . . the same to be and continue forever a highway for the citizens of the United States and Chickasaws and Choctaws." No settlements were to be tolerated along the route and all were required to pay toll at regular intervals for which the Indian chiefs maintained a patrol called "The Light Horsemen", thus making travel comparatively safe from marauding bands and robbers.

The "Natchez Country" soon began to be filled with a citizenry of pioneers and Natchez became a thriving, throbbing, and enterprising agricultural, political and social center, teeming with life and filled with merriment. Among them were a few Baptists who ventured to set up housekeeping for the Lord as early as 1817, the year that Mississippi Territory joined the galaxy of states of the Union. Progress was slow in the early days, and two years later, 1819, they report nine members with once a month preaching. By 1825, the church had grown to forty-two in the membership, one of the largest in the Union Association, with seven additions that year by baptism.

Apparently the church ceased to exist and at the coming of Elder Ashley Vaughn in 1835 the scattered remnant was revived and a church was organized in Feb. or March, 1837 with Elder Vaughn as pastor and, by tradition, in John Richard's house on Jefferson Street. Brother Vaughn died in March 1839,

sions before this, 1860 and 1891. And the Natchez church has furnished one president of the Convention in the person of Elder Ashley Vaughn, 1836-39; two recording secretaries, Stephen Dodge in 1837 and Ira Carpenter in 1838. Her pastors on two occasions have preached the Convention sermon, W. H. Anderson in 1844 and W. A. Sullivan in 1932.

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and from the scant records it seems the church must have died with him. As in their report to the association in 1841 they say:—"Date of organization, July 4, 1839." In '41 they call themselves "The First Baptist church of Natchez", reporting 181 members, of whom 151 were blacks—the first time blacks are mentioned as members. And from this time the church took on new life, having full time preaching in 1845 with 342 members, a Sunday school in operation and 103 added by baptism in one year.

RESOLUTIONS

The following resolutions were passed unanimously by the Copiah County Association at its meeting, October 6-7:

1. That, we as an association in session, representing more than three thousand members, hereby record our sincere appreciation of the firm effort on the part of our Governor, Honorable Hugh L. White, to suppress lawlessness in our state; and that we pledge ourselves to cooperate in any way we can to accomplish this end.

2. That we go on record as opposing the sale of beer, wine, and all other intoxicating drinks in our county, whether sold legally or illegally; that we at once initiate a movement to repeal the law which permits such sale; that we call up-

on all our constituency, all other good citizens, and Christians of all denominations in the county, to join us in this effort.

"Old Age Security is now recognized as one of the foremost obligations of society. The national Government has exempted the churches from taxation for this purpose and excluded its employees from the benefits involved. We have declared that the Gospel of Christ is a redemption from God and a way of life. The Spirit of Christ is revealed in the way we live as individuals and with our fellowbeings. How can we continue to preach our Gospel with effectiveness unless we apply its precepts in our relationships? A political government challenges the churches in this field of human relationship."—The Relief and Annuity Board, Dallas, Texas.

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SHUBUTA BAPTIST CHURCH

Shubuta Baptist Church was organized on the third Sunday in November, 1856, with the following charter members: Thomas T. Howze, Amelia Howze, J. E. Rowell, Dalia Rowell, Larkin Collins, Eliza Collins, Moses Beard, Caroline Beard, Alexander Beard, and Martha Beard, ten in all.

The first pastor and the one who helped in the organization of the church, was the Reverend William Manning. He was followed by Reverend Kendrick, a son-in-law of Mr. T. T. Howze. He died about 1862, and lies buried in an obscure family graveyard, three or four miles west of Shubuta.

The original church house was built soon after the organization and stood in the northwest corner of the lot on which the present building stands and which was donated by the Mobile and Ohio Railroad Company. As the members were few in number and most of them poor, the burden of building rested largely on T. T. Howze who was a man of some wealth and great liberality.

During the Civil War regular services were not kept up and we hear of no pastor; in fact, the building was used as a hospital for Confederate soldiers stationed in this vicinity.

Along about 1863-64 Reverend Couch, of Mobile, became pastor, and lived here a while.

Soon after the close of the war, Reverend T. B. Heslep, who had been a planter in Jasper County near what is now the town of Vossburg, became pastor and moved his interesting family here. His four lovely daughters had graduated from Judson College and brother Heslep obtained permission to build a school house on the church lot for one of his daughters. The influence of these godly women upon their pupils of that long ago time still lives in their own lives and those in turn they have touched. In a year or two brother Heslep resigned on account of failing health but continued to make this his home.

Brother Heslep was succeeded by Reverend W. D. Northrup of Quitman, who was pastor during the year 1867-68.

Reverend Wilson West was the

next pastor. He was not an educated man, but he studied the Bible and read good books and took a Baptist paper and baptized a great many people.

Then Reverend William Thigpen from Jasper County was called. He used to come horseback a distance of forty miles for his Saturday and Sunday appointment here. He was deeply conscious of his responsibilities which he took very seriously. It was during his pastorate that Reverend Luther Norris and Reverend O. D. Bowen were licensed to preach. They were ordained and Rev. O. D. Bowen was called to the care of the church along about 1876. During his pastorate of several years brother Bowen "discovered" Baron D. Gray, a country boy living in Wayne County about ten miles away, whom God had called to preach. Brother Bowen recommended him to the church as its beneficiary to be sent to Mississippi College. Baron Gray made good, graduating at Mississippi College and the Southern Baptist Seminary. Well, all Southern Baptists are familiar with the subsequent work of Dr. B. D. Gray.

After Reverend Bowen came Rev. Norris who served till 1880. Reverend Norris had an impediment in his speech but he was a good song leader and his stammering never interfered with his singing.

Reverend J. M. Phillips was called in 1880 and was succeeded by Reverend L. E. Hall in 1883 or 1884.

Reverend Hall was succeeded by Reverend H. M. Long of Shuqualak who was pastor till 1889.

Reverend Brock was pastor in 1892-93 and was followed by Reverend J. M. Phillips in 1894. During the pastorate of Reverend Phillips the present house of worship was built.

Reverend J. A. Rogers was pastor for a year or two.

Reverend George W. Knight serv-

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ed in 1896 and 1897, succeeded by Dr. J. A. Hackett who served six years.

Reverend Culpepper served ten months in 1906, and F. N. Butler three months.

The work of building a baptistry and Sunday school rooms was begun in 1907; also a pastor's home was finished during Reverend J. J. Walker's pastorate. He served four years.

The Sunday school rooms and baptistry were finished while Reverend Roy Chandler was pastor. The church went from half to full time during brother Chandler's pastorate.

Reverend O. P. Estes succeeded Reverend Chandler for 1914-15, and did valiant service for two years.

After him came in succession Reverends Jenkins, Willett, Diamond, Morris, Wilson, all of whom were held in high esteem.

We are hoping to hold our present pastor, Reverend N. A. Edmonds, who came to us six years ago, for many more years.

A Sunday school has been kept up for many years, presided over by a number of good men, the late W. H. Patton holding the place longest.

The other departments, W. M. S., and B. T. U., were organized many years ago and have done good service.

How we would love to mention the names of the deacons, church clerks, Sunday school superintendents, organists, presidents of W. M. S., etc., but it would make this article too long.

Mrs. Geo. D. Phillips

THE BAPTIST ORPHANAGE AND THE 5,000 CLUB MOVEMENT

—O—

Brother W. G. Mize, the superintendent of the Orphanage, agreed to become one of the workers in the 5,000 Club movement. It was suggested to him that he was free to go anywhere in Jackson to secure his ten members. He said "I am going to get mine here in the Home." He did.

The Baptist Orphanage staff has enrolled 100%. This means that brother Mize secured more than ten members right on his own campus.

Again, the way to a complete victory in our 5,000 Club movement has been made plain.

"Go thou and do likewise."

C. J. Olander

—BR—

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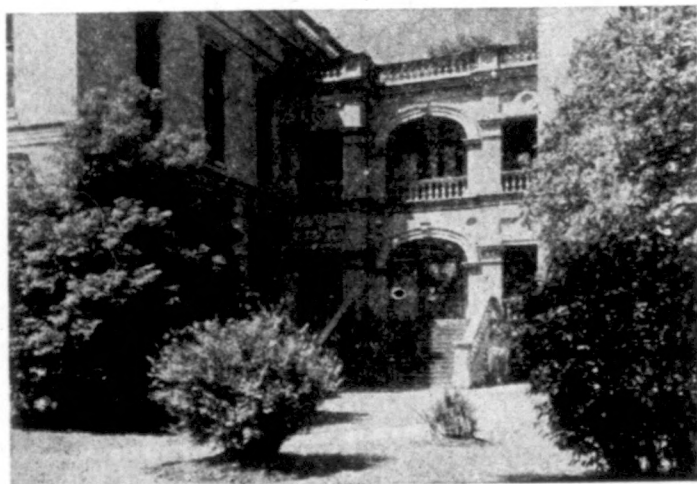
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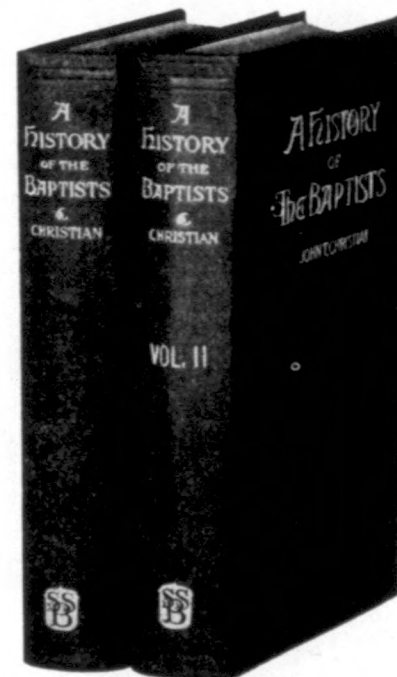
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CHURCHES 100 YEARS OLD

By J. L. B.

1813 Hopewell in Franklin County

Hopewell Baptist church was organized on October 20, 1813 with 14 members, by Brethren Wall and Nettles on Homochitto river. During the 123 years of active service there has never been any serious property loss at any time. At present the church has two Sundays a month preaching, a Sunday school every Sunday, an active Woman Missionary Society. The present membership is 77. C. C. Wentworth is church clerk.

1828 New Providence, Copiah County

New Providence church, southeast of Hazlehurst, Copiah County, was constituted in September, 1828, of eleven members who were: William Martin, Nancy Martin, Jane Martin, Reuben Leach, Sarah Leach, William Ferguson, Martha Ferguson, James Hillyard, Mary Hillyard, Zias Davis and Martha Davis. The officiating presbtery were, Revs. Elisha Flowers, Benjamin Gallatine and James Bailey, the last of whom becoming the first pastor, serving for seventeen years, until his death in 1845. The second pastor was Rev. William Mullins who also served seventeen years, "until God called him home." And during these two fruitful ministries six young men were ordained to preach the gospel: William Martin 1831, Matthew Conn 1844, A Lum 1851, E. Douglas 1851, W. H. Bailey 1851, James Newman 1853. Still another, C. M. Gordon, was ordained 1864.

The remaining twenty-three pastors have served shorter terms, but Rev. J. J. Green served sixteen years during three pastorates and Rev. S. R. Young served thirteen years during two periods of service. The records are full and well kept till 1908 when breaks begin to occur till the present time. The church has occupied five different houses of worship, moving into the present house of worship in 1928. The present pastor is Rev. A. Estus Mason who furnished data for this sketch.

1832 Columbus, First Church

The church was organized in 1832, Rev. George Turcker being the first pastor. Only four families were represented in membership, holding service in Masonic Temple till 1838 when the present site was secured and small house of worship built. Major Blewitt was the leading spirit and largest contributor. During the Civil War wounded soldiers from the battle of Shiloh were cared for in this church house, the carpets on the floor being taken up and cut in squares to use for blankets for the soldiers. After the war, James T. Harrison Sr., presented the church with a baptistry as a token of love. The pipe organ was bought prior to the Civil War, \$1,500.00 being contributed by Andrew Carnegie for this purpose. Major Blewitt donated the bell which still hangs in the dome.

The present house of worship was in 1908 and the educational annex in 1930 under the leadership of the present pastor, Dr. J. D. Franks. The Columbus Association was named after the church, it being the leading church in the bounds, and has entertained this body many

times. The State Convention has been its guests four times, 1853, 1890, 1916 and 1931. And the church was host of the Southern Baptist Convention the only time that body has even convened in Mississippi, in 1881.

The church secretary, Mrs. E. L. Phillips, kindly furnished data from which these facts were gleaned.

1835 Bethlehem, Choctaw County

This church was organized on Monday after the fourth Sunday in August, 1835 of eight charter members: Simeon Oswalt, Sarah Oswalt, Michael Weeks, Elizabeth Weeks, Sarah Snow, Stephen Scarborough, Silas Meeks, and William Fish. The first pastor was Rev. Gabriel Nash. Thirty pastors have served the church in the 101 years of its history. The present pastor's name is Rev. J. S. Deal. Brother W. S. Oswalt, a member of the church furnished for this sketch.

1827 Strong River, Simpson County

The Strong River church was constituted on Aug. 27, 1827 with Revs. Francis Walker, Elisha Flowers and Ishom Russell as presbtery, Rev. Walker becoming the first pastor. Twelve charter members: Isaac Harrel, Rebecca Harrel, James Courtney, Willis Owens, Jacob Powell, Elizabeth Powell, Thomas Powell, Michel Hill, Mary Howard, Mary Deer, Mary Williams, and Penelope Sessoms. The church has entertained the Association six times in the century, 1836, 1844, 1855, 1870, 1896 and 1927, when it celebrated its 100th anniversary. They have a complete set of minute books well preserved for the whole history of the church. Ordained ministers sent by the church: William Toler 1852, H. M. Long 1872, S. M. Williamson 1877, W. J. Gray, Sr., 1912 and D. W. Bishop 1916. Those licensed and ordained elsewhere: V. T. Powell, A. A. Rogers and W. J. Gray Jr.

Thirty-four pastors have served varying terms of whom James Powell for seventeen years and J. C. Buckley for fourteen years.

1827 Palestine, Hinds County

The Palestine church, Hinds County, six miles southeast of Raymond was constituted on June 19, 1827 with the following charter members: Lewis P. Seale, James Bond, Uriah Kent, Jonathan Kent, John Bounds, Susanah Seale, Elizabeth Kent, Thomas Futch, Elijah Cook, John Long, Jas. Biggs, John C. Dungan, Margaret Fairchild, Elizabeth Whittington, Susanah Holland, Sarah Bond, Hanah Collins, Elvirah Kent,

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Rebecca Cook, Elizabeth Futch and Black Sister Maize. The preachers leading were: Sammel Marsh, Jesse Scrivener and Isham Russell. James Bond was elected first clerk and also a deacon along with Lewis P. Seale. On Nov. 10, 1827, the church voted money out of the treasury for a Bible and a hymn book "for the use of the church."

Palestine church was one of the strongest churches in the state for many years and has been served by the strongest and most preachers of the denomination: James Thigpen, Moses Granberry and others. Near this church site Judson Institute was located in 1836 to 1840 and the first annual session of the State Convention was held with her and again in 1844. She is a landmark of the Baptists in Mississippi and messengers to the Centennial Convention at Natchez would do well to turn aside either going or the return trip and see the old meeting house built before the Civil War and in good state of preservation.

Rev. R. L. Wallace of Raymond is the present pastor.

CHURCHES 100 YEARS OLD AND OLDER

- 1804 New Providence, Amite County
1806 Ebenezer, Amite County
1808 East Fork, Amite County;
Antioch, Marion County
1809 Woodville, Wilkerson County
1810 Serepta, Franklin Baptist Association
1811 Zion Hill, Amite County
Tangipahoa, Pike County
1812 Bogue Chitto (Carter's Creek)
Pike County
1813 Hepzibah, Pike County

Hopewell, Franklin Baptist Association

- 1814 Silver Creek, Pike County
1815 Mars Hill, Amite County
Fair River, Lincoln County
1816 New Zion, Walthall County
1818 Friendship, Pike County
Little Bahala, Lincoln County
New Providence, Covington County
Silver Creek, Lawrence County
Bala Chitto, Pike County
1820 Mt. Zion, Franklin Baptist Association
1821 Mt. Moriah, Lincoln County
1823 Mt. Zion, Lincoln County
1824 Galilee, Amite County
Steen's Creek (Florence), Rankin County
Damascus, Copiah County
Antioch, Copiah County
1826 Galilee, Copiah County
1828 Hopewell, Copiah County
County Line, Copiah County
1829 Leaf River, Covington County
Ramah, Franklin Baptist Association
1830 Hickory Grove, Lauderdale County
Union, Walthall County
Mt. Pleasant, Newton County
1832 Ocean Springs, Harrison County
Macon, Noxubee County
1833 Fellowship, Lauderdale County
(Continued on page 19)



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SECRETARY TO THE PRESIDENT

RAYMOND BAPTIST CHURCH 1844-1878

By Capt. W. T. Ratliff, Deceased
Association Minutes Union and
Central Associations

—O—
"On the 18th., of October 1845, the 25th., anniversary of the Union Association which met at Bethlehem Meeting House, Franklin County, we have the first report of Raymond Baptist Church. It was given at the Association by the Pastor Dr. Ransome Warner and the Delegate, Mr. Hiram Granberry.

They reported the church as being "One year old with 9 white male members, 19 white female members and 4 black members."

The next year a Sunday School was reported; so our Sunday School is 91 years old. Of these years Captain W. T. Ratliff was Superintendent from 1866 to 1918.

In 1848 the church letter to the Association reported: "A state of prosperity." In the minutes of 1855 we read this: "Dr. Ransome Warner fell a victim of the Yellow Fever in the city of Jackson during the session of this body a year ago. In the death of Brother Warner the church has lost one of her warmest friends and most able defenders. For many years he had been a practicing physician and had attained some eminence as a successful practitioner. He had been a citizen of Jackson but a few months previous to his death, whither he had gone for the purpose of extending his business. But it was as a Baptist Minister that Mr. Warner shone the brightest. No labor was too great, no sacrifice too onerous to him if the Baptist cause was to be benefited.

For ten years he labored to establish and build up in Raymond a Baptist church; time, labor, money, and influence, were all freely given and he succeeded for a good house of worship was built; the church gathered and kept together and the Baptist cause in Raymond gradually advanced. Dr. Warner was truly a good and great man; but he has gone to his rest and his works are following him. May we all follow him as he followed Christ and be cemented around the throne of God on High.

The Raymond church has been and still is visited by the wasting scourge Yellow Fever and several of her members have fallen and risen to the joys of Heaven. These others, no doubt as pious and good as the above named but their names have not come to the knowledge of your committee." How fortunate a church to have had the first pastor such a fine man and to have had him for ten years.

This first church building was of brick on the same lot as the present one but it faced the railroad which was then a public road and street. There was a gallery in it for the benefit of colored people—as they were called. In the church minutes of 1860 "Letters of dismission from the church were applied for Brother William A. and Sister Catherine and Mary G. Bolles and their servant Hannah." Also, "A servant (man) of Mr. O. V. Shearer, Harry having heretofore expressed a desire to become a member of this

church being recommended by Mr. Shearer as being a worthy man, but having no letter of dismission from the church of which he stated he belonged, the clerk was requested to write to the said church, Bethel Church, Culpepper County, Virginia for his letter of dismission from that church so as to enable him to join here."

In the church minutes of November, 1865 it was reported that the colored members of the church should be permitted to hold services in the church for public worship in the afternoon of the Sabbaths when services are held in the morning by the white members provided one or more white members shall be in attendance. July 1866 the church appointed the pastor C. S. McCloud to organize a church of the colored members and a church was built for them. While not reported in the minutes a Sunday School was held for them in the afternoon, Captain Ratliff was Superintendent and Miss Nannie Dabney, daughter of Judge Dabney and Mrs. Mary Reynolds were teachers, probably there were others whose names we do not know.

This same year as the gallery was no longer needed Pastor McCloud was appointed to hire mechanics and take down the gallery that the Negroes had formerly occupied. It was not known that the main supports the roof rested on a pillar in the center and when this was taken down these supports fell and pushed the walls out from under the roof which fell to the tops of the benches. There were several ladies in the church cleaning the lamps and so forth and two of them, Mrs. Mary Reynolds and Mrs. Stanmore Robinson were badly hurt. Mrs. Jennings said that when she saw the danger this Scripture came into her mind: "Stand still and see the salvation of the Lord." So she sank upon her knees between the benches instead of running as the others did and was not hurt.

This first church building was paid for in five years although there were only forty six members in 1849. However, we know from the minutes of Palestine that year, that it gave generously of money and members.

The delegates of that year were: F. A. Martin and L. B. Seaton.

Mr. Seaton's little girl is buried in the Raymond cemetery about that time she was no doubt one of the first members of the Raymond Sunday School.

In 1851 the church letter to the Association says: "We have enjoyed peace and harmony since last we addressed you, though we have to mourn on account of the low state of religion in our midst. We have preaching for the colored people in the afternoon of the day of our regular meeting also a flourishing Sunday School and hope from it to derive much benefit and sincerely trust there is no church in the bounds of the Association without one.

In 1853 the church letter says: "The Lord has been pleased to pour out His blessing upon us far beyond our deserts **** such an outpouring of God's Spirit has never

been witnessed in this community. To God be all the glory."

Dr. C. S. McCloud was pastor at this time. The next year the church letter says: "We have to mourn over our luke warm condition." I notice that the nine members excluded and twenty dismissed by letter, leaving 11 members so that may throw some light on the sorrowful tone of the letter.

In 1857 W. B. Gallman, pastor of the Raymond church was made clerk of the Association. Dr. J. S. Wise, Benjamin Williams and R. H. Brumby were delegates to the Association.

Uncle Bennie Williams' face illumined the "Amen Corner" of this church for many years and was an inspiratoin to all who knew him. He and His wife had the unique experience of having seven sons in the Confederate army a few years later, all counted good soldiers.

This year \$150 was promised at the Association for the fund for Widows and Orphans of Baptist preachers. The total amount reported as having been contributed for all purposes of the Association was \$225.00. There were fifty white members and sixty colored, preaching twice a month.

It is notable that this year the Association sent fifteen delegates to First Anniversary of the Southern Baptist Sunday School Union.

In 1860 H. B. Hamberlin was pastor.

On account of the war the Association did not meet from 1862 to 1865 and Raymond church was not represented in the first meeting but in 1866 Benj. Williams, C. S. McCloud, William Patton, W. T. Ratliff and J. B. Fairchild (church clk.) were the delegates.

In 1858 the Association met for the first time with the Raymond Church but used the Methodist Church because the Baptist Church had not been rebuilt since it fell in 1866.

J. L. Pettigrew was pastor and Z. Wardlaw, J. M. Futch and W. T. Ratliff were delegates in 1870. While Mr. Futch's name appears only once as a delegate it is "writ large in the real history of the church. He and his wife and family were active in every good work undertaken at the church for many years.

In 1871 Mr. Giles Williams, son of Benj. Williams, W. T. Ratliff and James McDonald, son-in-law of Benjamin Williams, were the delegates. They reported 5 teachers in the Sunday School, 30 pupils and 200 volumes in the library and \$30 contri-

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bution. No history of the church would be complete without mention of Mrs. Isabella Tillman who was a teacher in the Sunday School from 1866, serving 25 years in all.

We had a student of Mississippi College, J. H. Eager for pastor in 1874. For 25 years he was Missionary to Italy, now living with his son
(Continued on page 22)

CHURCHES 100 YEARS OLD AND OLDER

(Continued from page 18)

Pleasant Hill, Columbus Baptist
Association

New Hope, Covington County
Beulah, Marion County

1834 Carrollton, Carroll County
Ludlow, Scott County

1835 D'Ble Springs, Oktibbeha
County

Salem, Oktibbeha County
Union Church, Pinola County

1836 Antioch, Rankin County
Ebenezer, Neshoba County

Liberty, Neshoba County
Mt. Pisgah, Rankin County

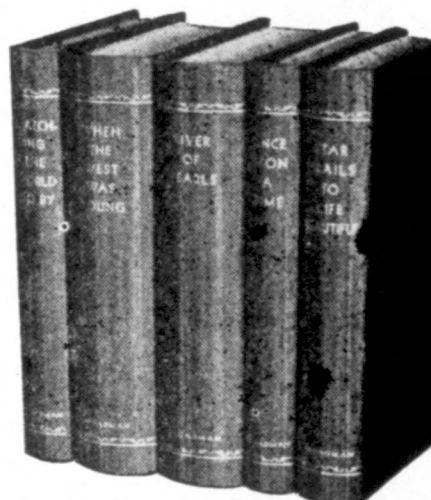
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THE HISTORY OF BETHEL CHURCH

Bethel Church was constituted July 27, 1847.

The first minister to serve this church was the Rev. Silas Dobbs, who served from July, 1847, to September, 1847. Following him was the Rev. B. H. Hodge. Rev. H. W. Portwood served from May 18 to January 2, 1852. Rev. N. E. Woodruff served from April 10, 1852, to August 7, 1852. Rev. G. Y. Rolin served the church from May 11, 1853 to 1854. Rev. J. B. Poteet served from Dec. 1854 to Nov. 1857. Rev. G. Gray served from 1858 to Nov. 1861. Rev. B. W. Haygood served from Dec. 1861 to June 1864. Rev. M. G. Leatherwood served from May 1864 to 1865. Rev. B. W. Haygood from 1865 to 1866. Rev. J. B. Poteet served from 1866 to 1878. Rev. W. T. Carroll served from 1878 to 1888. Rev. J. T. Sargent served from 1888 to 1889. Rev. W. T. Carroll served from 1889 to 1894. Rev. C. W. Rayburn served from 1894 to 1895. Rev. J. T. Sargent served from 1895 to 1897. Rev. J. D. Fulton from 1897 to 1898. Rev. W. T. Carroll served from 1898 to 1900. Rev. S. Q. Shepherd served from 1900 to 1902. Rev. R. M. Woodruff from Feb. 1903 to 1904. Rev. J. C. Eaves served from 1904 to 1914. Rev. J. D. Fulton from 1914 to 1936, our present pastor, who was called for indefinite time.

On February 1936, we, the members of Bethel Church resolved to alter our church building. Having

an "A-1" Sunday school, we were in sore need of Sunday school rooms. We all went to work, and soon the money was available. The church being a two story building, we decided to cut down and build Sunday school rooms.

Now we have a modern church building with four convenient Sunday school rooms.

Up to the present, we had our lower classes under the shade of the huge oaks on the church yard.

On August 6, the leading members of the church met, and, as Nehemiah of old, said, "Our people had a willing mind to work," and soon the church and grounds were in "apple pie" order, ready for the protracted meeting which convened the second Sunday in August.

Three members were baptized by our beloved pastor, and all the members were more closely drawn to the Father, and to each other. May God bless and prosper our church and Sunday school and keep them growing, is our prayer.

Mrs. T. M. Triplett

The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves consideration enough to convince churches of the value and importance of the AGE SECURITY PLAN. The Relief and Annuity BOARD, Dallas, Texas.



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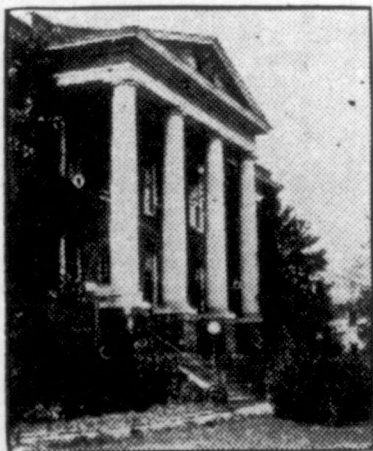
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INCEPTION AND IDEALS. Mississippi

Woman's College in Hattiesburg, Mississippi, was established in 1911 for the purpose of offering Christian education to young women. The ideals then enunciated still obtain and the current catalog asserts that "the aim of the college is to afford young women the advantage of higher education under positive Christian influence. While it seeks to keep in thorough agreement with the aims and ideals of the Baptist denomination, the college avoids the sectarian attitude in its relations with its students. Students who hold membership in other denominations are given the opportunity (and encouraged) to attend churches of their choice in the city. The curriculum has been developed according to the broad aims of liberal education." Six different denominations were represented in the boarding student body of 1935-1936.

ADVANTAGES OF LOCATION. Hattiesburg is a city of approximately 20,000 population and offers unusual cultural, entertainment and social service opportunities locally. In addition, Hattiesburg—known as "the Hub City"—is within easy distance of Gulfport, New Orleans, Jackson, Mobile, Natchez, Baton Rouge and Vicksburg.



TATUM COURT

The musical, dramatic and artistic advantages of these nearby centers, in addition to the excellent artists brought to Hattiesburg each season, provide cultural opportunities considerably greater than those offered by most private schools. Faculty-conducted parties may enjoy such internationally famous annual events as Mardi Gras in New Orleans; the Azalea Trail and Bellingrath Gardens in Mobile; the Pilgrimage through ante-bellum homes in Natchez; as well as specially scheduled events of two State Capitols. A day on the Mississippi Coast early in May is an annual event at Mississippi Woman's College.

CHARACTER OF COURSES. As a standard senior college, granting the Bachelor of Arts and Bachelor of Music degrees, instruction in the arts and sciences aims to impart that culture, knowledge and efficiency consistent with the highest standard of scholarship. Mississippi Woman's College has been a full member of the Southern Association of Colleges since 1926 and maintains membership as well in the Mississippi Association of Colleges and Universities and the Southern Association of Colleges for Women.

REGARDING ENDOWMENT. Mississippi Woman's College has a permanent invested endowment of \$300,000, and is now engaged in a campaign, authorized by the Mississippi Baptist State Convention, to raise this fund to a productive total of \$500,000.

The local constituency was first approached and the citizenship of Hattiesburg, together with trustees, faculty, and students have responded with subscriptions of slightly more than \$100,000. It is to be remembered that the people of Hattiesburg and personal friends of Mississippi Woman's College had previously contributed approximately \$300,000 to the institution.

As a tangible and practicable objective we are proposing that 1,500 UNITS of \$100 EACH will complete the task.



ROSS AND JOHNSON HALLS



J. L. JOHNSON

President Mississippi Woman's College 1912-1932

Hinds-Warren Association was well taken care of last week by Chapel Hill Church. About as much was accomplished as we have seen at any one day association. Rev. Owen Williams was re-elected moderator and Rev. J. L. Boyd clerk and treasurer. Mr. W. G. Mize of the Baptist Orphanage was in charge of the singing. The morning devotional was led by Pastor McPheeters, who read the commission

in Matthew. The roll call showed 24 of the 25 churches represented including one new one which was received, Calvary near Vicksburg. Pastor Ferrell presented the day's program which was adopted. Several new pastors were introduced, including brethren Rogers of Vicksburg, McGowen of Jackson, Middleton of Clinton. Dr. Newbrough of New Orleans told of the Home Mission work in that city and was given

an offering of \$30.00. In his ten years in New Orleans there have been between three and four thousand conversions. The Home for women has 18 rooms and the women helpers work without salary. Prayer was offered for Dr. M. O. Patterson who is in the hospital. C. J. Olander reported 4,000 members of the 5,000 Club. The sermon by Bro. Langley on the text, He that giveth a cup of cold water in my name shall in no wise lose his reward was pronounced excellent. His subject was The Grateful Christ. In the afternoon mission report was read by Pastor Wallace and spoken to by him and the editor. Pastor McGowen made an excellent report on the Cooperative Program. Bro. W. L. Howse presented the report on Social Service and introduced Supt. Mize of the Orphanage, R. L. Wallace who spoke for the Hos-

pitals, J. L. Boyd and C. J. Olander on Old Preachers; and Dr. Middleton and H. S. Jackson who spoke on Temperance. The B. T. U. was presented by Mr. Clifton Tate, the W. M. U. by Miss Osborne, the Record by the editor; the Colleges by Deacon W. O. Vaught.

—BR—

Dear Dr. Lipsey:

Please tell the people through the Record that the new brick Baptist church in Shaw is paid out of debt and will be dedicated with imposing ceremonies next Sunday, Oct. 25. Our people are happy. They feel that we are living the overcoming life. There are other attainments ahead of us. Our faces are turned toward them. Join us in prayer for the progress of the kingdom.

Fraternally yours,
J. M. Cook

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CAPT. GEORGE PRINCE

MISSISSIPPI BAPTIST HOSPITAL

(Continued from page 10)

planned the Baptist Hospital in Memphis. This called for a four-story building of brick with provision for enlargement as needed. This required a campaign for raising \$100,000 to meet the immediate need. As we look back now, we marvel at the courage and patience and faith of the brethren who launched the campaign and carried it through.

One after another, different brethren served as financial agents and were able to keep the work going. Among them we recall J. N. McMillin, J. C. Parker and Bryan Simmons, the latter serving a longer time and having also the duties of Hospital superintendent.

The old frame building was moved to the rear of the lot to make way for the new building, the old building remaining as the nurses' home until it was destroyed by fire during the superintendency of Rev. M. K. Thornton. Then a three story brick building took its place. Dr. R. S. Curry, M. D., was elected superintendent when brother Thornton resigned and was instrumental in better equipping the hospital. More recently Rev. Wayne Alliston was elected superintendent and continued until this present year. During his time of service the new south wing of the hospital was built which nearly doubled its capacity. He was succeeded by Mrs. Karenza Gilfoy who had been his assistant for several years.

A Recent Visit

While we have kept in fairly constant touch with the hospital, we were much surprised on a recent visit to see the large improvements made in the equipment of the hospital. People with ideas and purpose are evidently in charge. They do not mean for the patients to suffer for lack of anything which hospitals may supply and which their resources will justify. Some of the doctors have secured from friends who are able to assist them and who like to do good with their money, \$6,000 with which to install air conditioning machinery for the baby ward and for the operating rooms. Here surgeons work in comfort; the patients are given the best opportunity to recover; and the babies sleep in great peace, while their mothers are quickly brought back to health and home.

The office for records has been opened and all the most modern aids for preserving the registers are provided. Parlors and sitting rooms are cozy and guests are shown every courtesy. There are many memorial rooms furnished by friends of the hospital and many other rooms awaiting the generosity of friends and those who have gratefully received the service provided here.

Nor is this all. There are large plans in the offing for increasing and improving the facilities of the hospital as they have been described to us by Dr. H. R. Shands who is promoting them from his room where he is temporarily incapacitated. These plans contemplate another building about which it would be premature now to speak, but

about which we hope the whole state will hear before the year is over.

More Personals

For several years now the Hospital has had as hostess, Miss Margaret McRae Lackey, known among all Mississippi Baptists for her work as State Secretary of the Mississippi Womens Missionary Union, and for her poems which deserve to be preserved as classics. Having her office near the entrance and adjacent to the Superintendents' office she has greeted and comforted not only the sick who have come here for treatment but those who with heavy hearts have brought their loved ones here for tender care and ministry. Endowed by nature with good common sense, enriched by intellectual culture and beautiful in spirit by the grace of God she has made practical the love of Christ in her attentions shown all who come.

The Superintendent of the Hospital since 1935 is Miss Karenza Davis Gilfoy, the daughter of Capt. J. C. and Mrs. Ella Lowry Davis, born at Sparta, educated at Houston, married in 1909 to Mr. Hiller Gilfoy, taught for three years, and by the death of her husband was left with a little son. She prepared for business, and was a trusted and efficient employe in the Houston bank. She united with the Houston Baptist church when thirteen years of age. She taught in the Sunday School for several years and was identified with every church activity. She has also been active in the Eastern Star. She was during the World War in the service of the government. She came to the Baptist Hospital in 1928 as bookkeeper, and became so essential a factor in the work and proved so efficient that she was made Superintendent in 1935. Her administration of its business has proved eminently satisfactory. And she is held in high esteem by the staff of physicians and all connected with the hospital.

RAYMOND BAPTIST CHURCH

(Continued from page 19)
in New York. The next year the church called another student as Mr. Eager had gone to the Seminary, a very brilliant and consecrated young man, T. J. Rowan. He died very early in life but left a precious memory. The delegates were W. T. Ratliff, Benjamin Williams and W. D. Lee.

In 1877 J. L. Pettigrew was pastor, much beloved by the members.

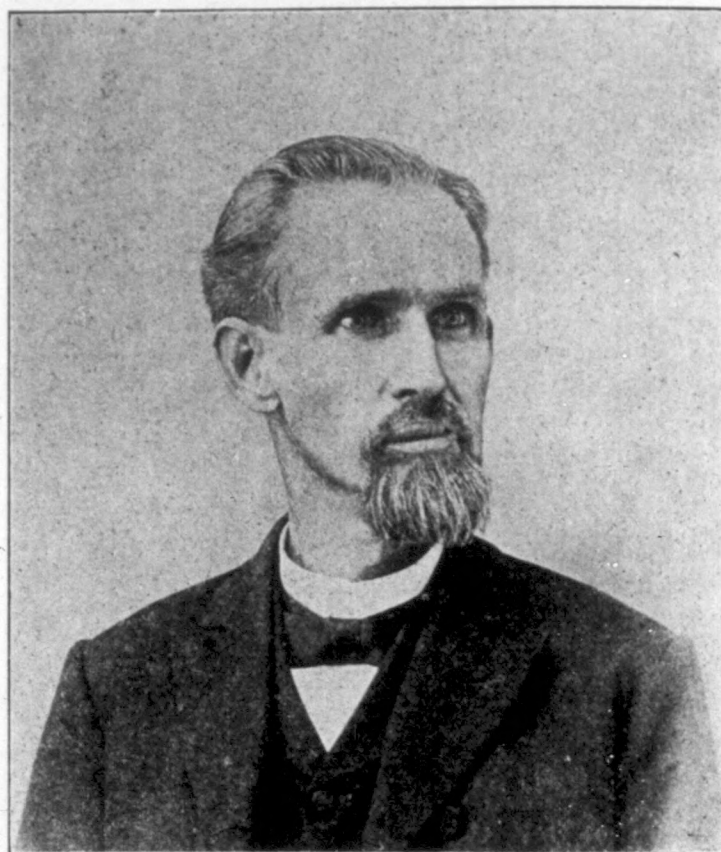
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In 1878 he organized the lady members of the church into a missionary society. For years there had been a Ladies Aide that did valiant service in raising money for the building of the two churches and for the aid of the poor, but this was the first Missionary Society. The Pastor met with them and conducted the devotional and then retired and they attended to business. The church

has the Minute book giving Constitution, Charter members, later members and activities for many years. Mrs. W. T. Ratliff was President and served 25 years, then she said younger members should be developed so refused to serve longer as President, but was an active member until her death in 1923. She was also a Sunday School teacher until shortly before her death.

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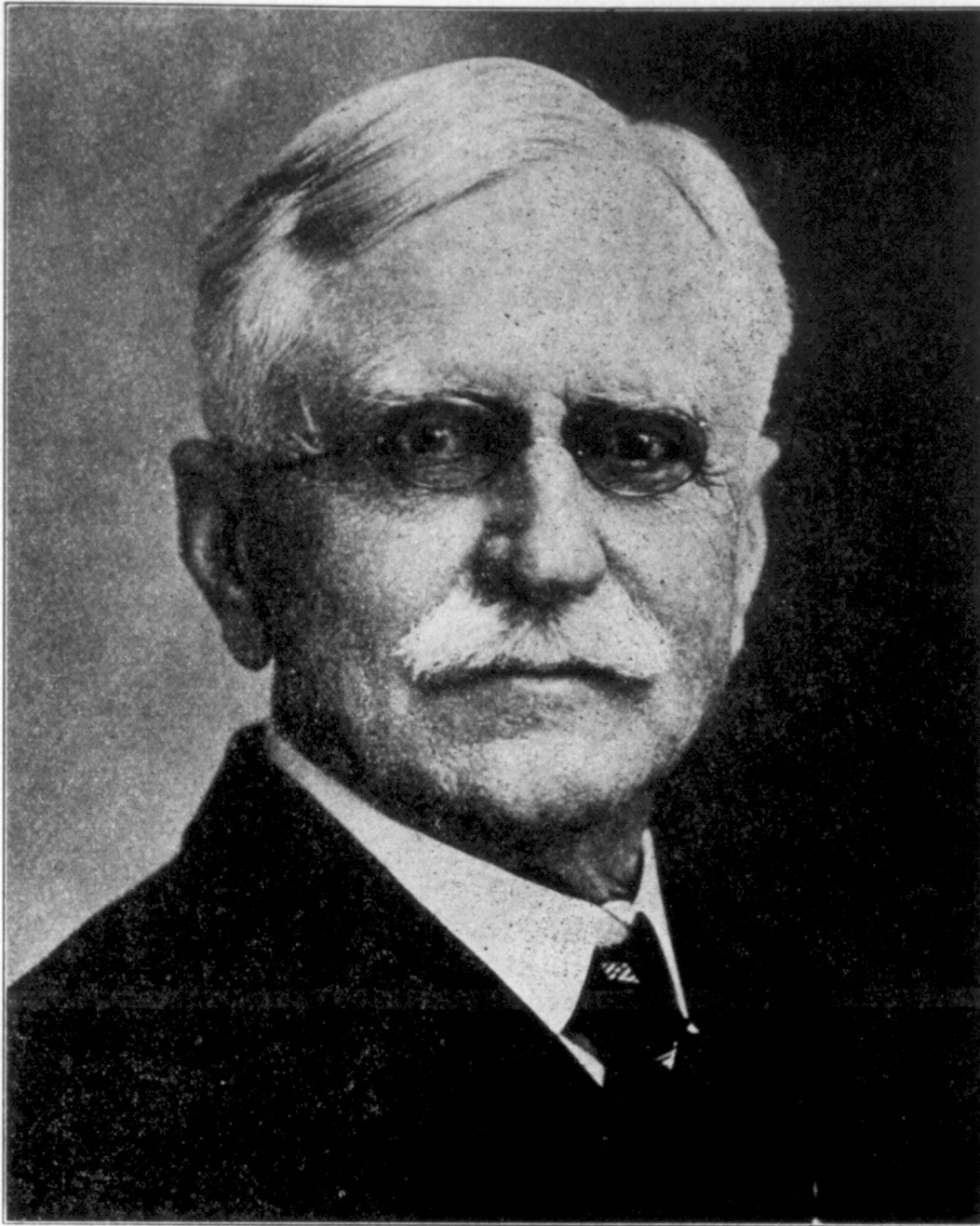
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WILLIAM T. LOWREY

Second President of Blue Mountain College. He was also President of Mississippi College for thirteen years. At present he is teaching in Bible Department of Mississippi College.

BLUE MOUNTAIN COLLEGE

Blue Mountain College was founded in 1873 by General M. P. Lowrey, "The Fighting Parson of the Army of Tennessee," on his return to Mississippi from the war between the states. It is now the oldest senior college for women in Mississippi, with one of the most modern plants in the mid-south, more than half of its buildings being less than nine years old. Thoroughly accredited, having full membership in the Southern Association of Colleges and in the Association of American Colleges, its degrees is recognized all over the United States and in foreign countries. With a superior fac-

ulty, educated in the leading colleges and universities of the United States and Europe, supplemented by extensive study and travel abroad, Blue Mountain offers special advantages not only academically, but also in music, the speech arts, home economics, and the fine arts.

Paralleling a high scholastic standard, Blue Mountain College considers Christian character and the development of personality equally important in preparing its students for life. Christian character—"the power of self-knowledge and self-control through responsiveness to motives, values, and ideals that find their deepest and enduring sanction in profound and fully realized Christian conviction." Per-

sonality—"that graceful but dynamic manner of prevailing upon others unto good; that poise, composure, gracious dignity of demeanor and rational self-assurance,"—is the fruit of the contacts and training received at Blue Mountain College.

Dr. E. D. Solomon, former Mississippian, now editor of the Florida Baptist Witness, in a recent editorial in his paper said: "Blue Mountain is not just another college. It is different, spacious and beautiful grounds, new and stately buildings, scholarly and happy faculty and students. They surpass in scholar-

ship. It is marvelous the success their students attain."

Isaac Marcosson's article on college education in the September issue of the American Magazine deplores in the educational system of today the failure to provoke thought, initiative, and a conquering desire to serve. Blue Mountain College from its very beginning has centered on instilling into its students these very qualities. In addition to providing its students with a real liberal arts background, Blue Mountain's primary objectives are to train women for Christian home making and to teach them to think; so when they receive their degrees from the college they will have not only a fund of information, but will know how to use it. The college works on the belief that academic education is merely the tool; and leadership, initiative, personality, and industry determine the effectiveness with which the tool is used. Hence Blue Mountain's emphasis on character, scholarship, leadership, and personality. Hence Blue Mountain's policy of student selection rather than general solicitation.

—BR—

Hinds-Warren Association had 448 baptisms in the past year; and a good increase in the gifts over the previous year. Dr. W. A. Hewitt was nominated for membership on the Convention Board.

—BR—

Mrs. Fannie Prewitt announces the marriage of her daughter, Gladys Earl Black to Giles Huffman, July 11, Rev. J. S. Deal performing the ceremony. Congratulations!

CENTENNIAL GREETINGS

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NATCHEZ, MISSISSIPPI

BEGINNING OF W. M. U. ACTIVITIES IN MISSISSIPPI

(Continued from page 9)

California to work among the "destitute women and children of New Orleans." Miss Cora Montgomery and Miss Emma Gardner went to assist Mrs. Nelson.

In 1885 the Southern Baptist Convention decided to surrender this conduct of woman's work to the several boards, hence the Central Committee for woman's work was appointed by the new Convention Board (formerly State Mission Board) in the year 1885. The real State organization of women began with the reorganization of the Convention work.

This same year the Central Committee caught a vision of growth and the possibilities of the work, and set on foot the plan of appointing some woman as leader of woman's work in each association to be known as the Associational Vice-President. They are now called Associational Superintendents and are among our most important officers. This is the first attempt toward the organization of an associational W. M. U. unit.

In 1886 the first Sunbeam Band in Mississippi was organized at Clinton by Mrs. B. D. Gray. Before the year closed there had been organized about thirty Bands, and we find them contributing to all missionary purposes. This is our first general effort toward the missionary education of our young people.

—o—
1886-1936

The records show that Mrs. Bates, Associational Vice-President of Mississippi Association, held missionary unions at stated periods in 1887, thereby giving an impetus to the work in the association. Today our associational rallies are among the most important of all our meetings.

Mrs. J. L. Johnson, President of the Central Committee, and Mrs. S. A. E. Bailey, Jackson, were sent as delegates to the woman's meeting held during the session of the Southern Baptist Convention, Richmond, Va., May 11, 1888. The object of the meeting was to consider the subject of a general organization. Mrs. Hillman was appointed a member of the committee to decide upon a name and to prepare the constitution and by-laws. She deemed it wise not to vote for organization until the matter was presented to the Convention Board. July 18, 1888, the Convention Board voted unanimously in favor of organization. As all members of Central Committee had already voted in favor of organization, the next day there was sent to the Executive Committee on Woman's Mission Societies, auxiliary to the S. B. Convention, the following telegram: "Mississippi Baptist women have wheeled into line by unanimous vote." At that time there were 123 societies.

Our first field worker was Mrs. M. J. Nelson, who had been working among women and children in New Orleans. She came to the State as field worker in 1888. When the report was made in 1889, there were 340 societies, she having organized 217 new ones that year.

Mrs. A. J. Aven, president of Central Committee in 1894 was deeply interested in awakening and arousing the latent energies of the young women of the churches and urged upon the missionary societies to "organize the young ladies of our churches who felt too young for the Woman's Missionary Societies and too old to be classed with or interested in our children's societies." This was prophetic of the Y. W. A. organization that we now have and that was begun in 1907 as a Southwide effort. Our first state-wide Y. W. A. leader was Mrs. Martin Ball, chosen that year.

In 1895, in addition to the regular mission work, the president of Mississippi College, through the president of Central Committee, made a special appeal to the Woman's Missionary Societies to aid in repairing buildings of the college. Since then our women have had a share in the Christian Education program.

1903 marked the beginning of a special day to be observed annually in the interest of State Missions. It has now become a special part of our work to observe a season of prayer for State Missions each September.

1909 found our women interested in our boys. At that Convention we had five Royal Ambassador Chapters reported. The work was put under the supervision of the Sunbeam leader.

The Central Committee in 1912 arranged a suggested program for the use of the vice-presidents in their associational meetings. That same year the Corresponding Secretary suggested that a rally day should be held in each association each quarter of the year. This move strengthened the associational unit as nothing else.

Another change was made in 1914. The state was divided into four districts with a vice-president over each district. The name vice-president of the association was changed to superintendent. In 1919 the state was divided into six districts with a vice-president over each. Because of the enlarged responsibility the State was re-districted into eight districts instead of six. This was in 1930. In the meantime the name of district vice-president was changed to district chairman.

An important step was taken in 1914 when the Convention voted to employ a full time young people's secretary to have supervision over all the auxiliaries. This action gave new emphasis to the Young People's Organization.

A forward step was taken in 1917 when the W. M. U. Convention voted to meet in their annual Convention at a separate time and place. Since that time our annual meetings have made larger contributions to the progress of our work than heretofore.

About this time our far-seeing President, Mrs. A. J. Aven, recommended that scholarships be granted worthwhile mission-hearted girls in our colleges. A few years ago she recommended that Woman's Missionary Union establish a scholarship for a ministerial student in Mississippi College. These scholarships have been a definite part of our work every year following.

Institutes in the month of January for the study of the Year Book became the policy of our Union in 1932. No group of meetings has made a better contribution to the development of the local officers than this.

1934 brought us the Clinics for the Associational Superintendents, and young people's leaders. These clinics are held annually and are strengthening our associational units.

In this brief summary of the "first things" in our organization, I haven't attempted to give the full history—only beginnings of those things that have led up to the present development of our woman's work. These things were injected into our work by a noble personnel—should I call the roll of all who contributed to the building of our great Woman's Missionary Union of Mississippi the list would grow too

(Continued on page 26)

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BAPTIST MEMORIAL HOSPITAL, MEMPHIS, TENNESSEE

BAPTIST HOSPITAL: VALIANT HELPERS

It was very hard during the first years of the existence of the hospital to make financial ends meet. Finally the board adopted a new policy, that of putting the management of financial matters under an executive committee with Mr. A. E. Jennings as chairman; and to him was given the privilege of selecting the other members of the committee. When asked to name his committee, his reply was, "I want Will Dockery as one member." Only God can estimate the value that these two men have been to the hospital.

Mr. Jennings' next step was to call all the employees of the hospital together: bookkeeper, office assistants, superintendent of nurses, all the nurses, matrons, etc. He made them a speech about as follows: "My friends, I have agreed to take hold of the management of this hospital and make it go financially. My own business needs all my time, but I am going to give the hospital without salary not less than one day in the week, and more if necessary.

Are you willing to join me in the sacrifice by accepting a cut in your salaries? I cannot make it a success unless you join me." The employees unanimously and enthusiastically accepted the challenge.

Some time later Mr. Jennings and his committee decided to make a financial campaign among the business men of Memphis. The plea was that a high class hospital would be an asset to the city of Memphis. The campaign was made. Methodists, Presbyterians, Episcopalians, Jews, and citizens of other religious denominations and of no denomination yielded to the enthusiasm of Mr. Jennings and came liberally to his support. There were ten-thousand-dollar subscriptions, five thousand-dollar subscriptions and subscriptions of various other sizes. At the end of the week they had raised practically a half of million dollars.

In the course of his service, Mr. Jennings himself has given the institution a hundred and fifty thousand dollars, and Mr. Dockery two hundred thousand. Mr. Elias Porter, deceased, another member of the executive committee, made a dona-

tion of twenty thousand.

The hospital has often been overrun with patronage. For the last few years the enrollment has ranged from 13,000 to 15,000 patients annually.

Time would fail me to give many interesting facts. Suffice it to say that the executive committee now

estimates the grounds, buildings, and equipment of the hospital at two million dollars.

As chairman of the board, I wish to express appreciation of the three Memphis pastors who started the movement to build a great hospital in the city, Dr. Henry P. Hurt, Dr. A. U. Boone, and Dr. Thomas S. Potts.

Dr. Potts who has gone to his eternal reward, was faithful to the end.

Dr. Boone has for many years been vice president of the board. From first to last he has been true, faithful, and wise.

Dr. Hunt, the originator of the idea, has worked unceasingly throughout the years.

I wish also to express my gratitude to our hospital superintendent, Mr. Geo. D. Sheets, and to our superintendent of nurses, Miss Myrtle M. Archer, both of whom have filled their positions admirably for years.

W. T. Lowery,
Chairman of Board.

—BR—

The "Pause that refreshes," that's the prayer meeting: "They go from strength to strength. Every one of them appeareth before God in Zion."

—BR—

A gentleman in charge of one of the best business colleges in the state said to us today, "The best trained young women who come to us for a business course, come from Woman's College at Hattiesburg. They come to us from many schools over the state, but those with the best background and preparation for life come from the Woman's College."

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THE HISTORY OF STEEN'S CREEK BAPTIST CHURCH

The Steen's Creek Baptist Church was organized about 1824 or 1826. The place was on the Silas Steen homestead, where J. W. Steen now lives. There is no record of the charter members, the only known charter member was Mrs. Hannah Steen. The first pastor was Rev. Wm Brakefield. The church in latter years was moved to the town of Florence. This church was burned and then a new church was built where the present church now stands. The negroes or slaves were provided for in the building of this church, a partition being built separating the slaves from the white people. They were received as members and recognized as such. This church burned about 1882, it was immediately rebuilt. A church bell was bought for this church by Mrs. Hattie Carpenter Didlake, which bell is being used in the present church. The church built in 1882 stood until it was taken down to rebuild the present one in 1899, which consisted of one large auditorium. The Sunday school has grown so that it has been necessary to build class rooms from time to time until we have nine at present.

The pastors that served this church after Rev. Brakefield were, Isham Russell and John Tucker. The clerks and deacons are unknown. This brings us up to 1837. In 1837 Cader Price was licensed to preach by the Steen's Creek Baptist Church. The date of ordination is unknown, it is supposed that he began his pastorate immediately and pastored the church about 34 or 35 years. During his pastorate he was absent for a period of two years or a little longer and at this interval Billy Hudson of Coffee Bogue of Scott County, and Vincent Powell acted as supply pastors. Rev. Price returned and pastored the church until 1867. The clerks as far as can be traced are, Wiley Pierce, E. E. Steen, Benjamin Thomas and Jessie Norwood.

Rev. Jessie Woodall became pastor in 1868 and served until his death in 1881. During his pastorate a Sunday school was organized. This was a union Sunday school and used union literature. The superintendent was Cape Enochs, who was a Methodist. Deacons were J. B. Lowther, Sr., Dr. Wm. Aills, Isham Smith. In 1881 a Baptist Sunday school was organized with S. M. Ellis superintendent and J. M. Steen assistant superintendent.

Rev. J. J. Green became pastor in 1882 and served through 1885. S. M. Ellis followed J. J. Green and he pastored through 1888. During 1888 S. M. Ellis and C. B. Freeman were co-pastors, Ellis preaching the second Sunday and Freeman the fourth Sunday of each month. C. B. Freeman was pastor 1889-90, Lewis Ball filling out the unfinished year 1890. J. D. Jameson was pastor 1891, only serving one year. J. R. Johnson became pastor January 1892 and served through 1900. A. L. O'Briant served 1901 through 1904. Wayne Sutton became pastor 1905 and served through 1909. W. S. Allen became pastor 1910 and served until the fall of 1914. Brother Wayne Sutton was called to finish out that year and pastored 1915-1916. S. T. Courtney was pastor from 1916 through 1923. L. I. Thompson was pastor 1924-25. B. A. McCullough was pastor from 1926 through 1933. Rev. O. P. Moore was called in 1934 and is still serving as pastor.

The following have served as clerks: T. J. Barnes, J. F. Williams, W. D. Steen, C. J. Stubbs, W. L. Martin and the present clerk, S. J. Dear. The present board of deacons are the following: W. L. Martin, A. P. Dear, J. R. Taylor, J. W. Taylor, W. A. Rogers, R. L. Steen, O. C. Ehrlich, W. P. White, R. N. Whitfield, W. D. Steen, and S. J. Dear.

The following have served as Sunday school superintendents: J. T. Rogers, Phillip Didlake, J. H. Rogers, Robert Steen, J. H. Steen, J. W. Steen, R. N. Whitfield, J. R. Taylor and O. C. Ehrlich. The Sunday school has been a standard A-1 school since 1926.

A W. M. U. was organized in 1882, with Mrs. Hattie Carpenter Didlake president. This society was active for several years, then for some years did not function. In 1901 the W. M. U. was reorganized with Mrs. A. L. O'Briant as president. Since this time we have had a W. M. U. and the following have served as presidents: Mrs. E. K. White, Mrs. John South, Mrs. W. D. Steen, Mrs. J. M. Berry, Mrs. Emma Laird, Mrs. B. A. McCullough, Mrs. O. C. Ehrlich and Mrs. J. R. Taylor, the present president.

A Senior B. Y. P. U. was organized by Prof. Tom Rhea Phillips during the year 1922 and it operated as such until April 1924 when an Intermediate B. Y. P. U. was organized instead of the Senior Union due to the fact that there were more members of the Intermediate age

than of the Senior age. The leader selected for the Intermediate B. Y. P. U. was Jeanette Singletary who served until November 1929. The leaders following her were Mary McCullough, Beatrice White, Cecile Taylor, Vivienne Therrell and Mrs. Carl Burns, Mrs. Roy G. Wallace is the present leader. By September 1924 the Intermediate B. Y. P. U. had grown until a division was necessary and a Junior Union was organized under the leadership of Ruby Mae Thompson. The leaders following her were: Miss Irene Laird, Roy G. Wallace, Miss Boyington, Mrs. A. P. Weathersby, Mrs. O. P. Moore, and Roy G. Wallace the present leader. By January 1925 the Intermediate B. Y. P. U. had grown until another division was necessary, so a Senior Union was organized. A few months later a General B. Y. P. U. Organization was organized under the leadership of Jeanette Singletary who served as General B. Y. P. U. Director until January 1930. The General B. Y. P. U. directors following her were the following: Miss Beatrice White, Mrs. Henry Whitfield, Miss Sue Rogers and Dave Butler, the present director. In October 1935 a B. A. U. was organized with John Robert Taylor serving as president. A Story Hour study was also organized October 1935 with Mrs. J. R. Taylor as leader.

BEGINNING OF W. M. U. ACTIVITIES IN MISSISSIPPI

(Continued from page 24)
long to be printed in this article. I will only call the roll of the Presidents: Mrs. J. L. Johnson, Mrs.

Adelia M. Hillman, Mrs. J. K. Pace, Mrs. J. W. Bozeman, Mrs. J. A. Hackett, Mrs. W. A. McComb, Mrs. J. D. Granberry, Mrs. Geo. W. Riley, Mrs. A. J. Aven and Mrs. Ned Rice. There were a number of secretaries: Mrs. Minnie Dameron, Mrs. R. M. Leavell, Mrs. J. G. Deupree, Mrs. H. F. Sproles, Mrs. A. J. Aven and Mrs. Wm. R. Woods. Miss M. M. Lackey was the first Corresponding Secretary to give her full time to the work.

We hope in the near future to have our history written in book form. There we will find a place for every name. We thank God for those women of mighty qualities who have builded so carefully and cautiously the foundations of our work.

Frances Taylor

Dr. G. P. White of Hazlehurst assisted Pastor Needham Lee in a meeting at Wiggins Oct. 25-30.

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THE TASK OF BAPTISTS

(Continued from page 8)

(2) The second class is made up of individuals who profess to have accepted the salvation provided and have united with us, but who have not been brought to know and to see the importance of New Testament truth. Among them the work of propagation must be carried on with zeal, an earnestness, an energy, worthy of the children of God if the true Christian principles are to be disseminated and preserved. The fact that many of these are wholly indifferent to the New Testament as the source of Christian principles makes the task all the more imperative. Since Christian principles equal New Testament truth, and that is equivalent to true Baptist doctrines, general disregard on the part of Baptists for these principles for this truth, for these doctrines, and a willing ignorance of the same, threaten the preserving of these principles. The task calls for the enlarging and strengthening of the Sunday schools, the Bible teaching agency of the church, the enlarging of the B. T. U. and tying it even closer to the Word of God. And something must still be done for the denominational schools so that still there may go back into the churches a stream of young men and women with an unwavering loyalty to New Testament truth.

(3) The third class in this world field is constituted of those who profess to embrace a part of Christian truth, but because of a misunderstanding of the New Testament, or—and this is more widespread—an utter indifference to it and a willful—or to say the least, a willing—ignorance of its teachings, are aligned with bodies which reject various parts of the truth found therein. Now what is the duty of Baptists with reference to this group? Surely it is not to proselyte them into our membership without any regard to the truth taught in the New Testament. This would not at all aid in the propagating and preserving the truth of the New Testament; for it would only weaken our own loyalty to the Christian principles. To ensnare them, so to speak, into membership with us without any regard for the truth of the New Testament is not fair to them and is a dishonoring of the truth we profess. Whatever else may be our duty to those of other faiths, it must always include fairness, giving to them what we ask for ourselves. And here let me add, lest I shall not find a place for it later, that our every duty to them must always be motivated by a loyalty to our Lord and His word. Any purely partisan spirit in our relations to them dishonors the Lord whom we are called upon to serve. I would say further that loyalty to our Lord and His word forbids that we enter into any relation with them which may call on us at any time to compromise any element of New Testament truth. Union meetings, union Sunday schools, union religious effort among college students are detrimental to New Testament truth, to Christian principles, not because of any error that may be proclaimed in these Sunday schools, or meetings, etc., and error has been known to be taught in them, but because of the attitude

that must be taken toward certain New Testament truths before such union efforts can be entered into. These usually, if not invariably, call for greater respect for some one's belief, even though that belief may have been arrived at without any regard to the teachings of the New Testament, than, in some matters at least, respect for the commands of our Lord and for His Word; and Baptists must always put their Lord first. Efforts have been made at church union for several decades, and Baptists have been accused of obstructing such efforts. Only last Sunday I heard someone over the radio decrying the shameful divisions of the army of the Lord. In that connection I should like to ask: Who dishonors the Lord most, those that separate from the others to follow strictly the commands of the Lord, or those who go with the crowd, throwing their conviction about His commands to the winds, just to have a large army? But our Lord prayed as He faced the Cross that all who believe in Him may be one. And I believe that the Father will some day answer that prayer. But the unity that He desired was to be based on loyalty to Him in every particular even as He was loyal to the Father in every particular. When these efforts at Christian union begin by laying down loyalty to the New Testament in every particular as the ground of union rather than loyalty to tradition or convenience, Baptists will be found in the front ranks of the unionists. We would unite with any body of Christians purely on the basis of the New Testament. The result would, of course, just be more Baptists; though the name might be different.

I would, therefore define our duty to this group in the world field as proclaiming and teaching the Christian principles from the New Testament, as opportunity is presented, each with its proper emphasis, lovingly but with unwavering devotion to our Lord and to the Word that He has given, so that a new conviction about the New Testament as the source of all Christian truth will be realized, and that a revival of the study of the New Testament in search for such truth will follow. Proselyting on the basis of absolute loyalty to the truth of the New Testament will do these people good and will honor the Lord.

A third thing involved in the task of preserving Christian principles

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is the conditions under which we work. We are living in a changing world—so I have heard for the last thirty years—and I guess it must be true. That transition time that they told us about when I was in high school isn't over yet; or rather, other and more momentous transitions have overtaken us before the first one was complete. We work differently, travel differently from what our fathers did, and from what we ourselves did thirty years ago. We go to school differently and learn differently after we get there. We go to school more that we did, whether we learn more or not. We are amused differently and amused more than we were. There is more time spent in trying to be amused, and objects and activities are regularly put forth for our amusement which a few years ago were regarded as improper if not down-right obscene. There are more and more varied ways of disseminating knowledge than were dreamed of just a short time ago. But many of the instruments of disseminating knowledge and creating opinion are commercialized, and that means that they will be used first of all as a source of profit, and therefore they will generally create such public opinion as will yield the most money to the owners. Now how will all these things affect the habit of the people? How are the people generally going to respond to them? To say the least, may we not expect the depraved inclinations of people in large numbers to be quick to respond to those means of amusement which are suggestive of obscenity and sin? And if any of these things are used for religious

purposes, for the most part such an effort to please every shade of public opinion is made that strict, rugged loyalty to the whole of New Testament truth must give way to compromise. So with the wider circulation of newspapers and secular magazines and the phenomenal growth of the radio, the propagation and preservation of New Testament Christian principles are fraught with new problems.

And the question arises: Does the new and enlarged educational life make our task easier or more problematical? One hundred years ago there were few schools in the state; and such as there were, were operated either by the denominations or by individuals of strong religious beliefs and convictions, mostly by preachers, a high percentage of them by Baptist preachers. Then inclusion of Christian principles in the teaching was possible, was natural, and usually was practiced. But now, even the school house on every hill which did have the advantage of being largely controlled by the local community has given way to the district consolidated school with better equipment and higher standards indeed, but with local control largely curtailed by standardizing agencies, and the teaching of any but the most rudimentary Christian principles excluded—and rightly so, because these schools are supported by taxation. But the result is that Baptists still have the task of preserving and propagating Christian principles, but the schools, the common schools, cannot be relied on as agents or as allies as they could in the early days. True some schools have undertaken to give "moral

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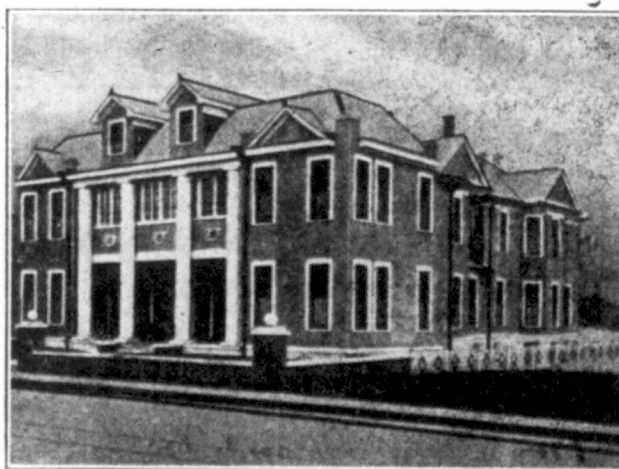
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training" or "Christian instruction" but the result has been an inter-denominationalism that would break down rugged loyalty to New Testament truth. And this is not the worst of it. Repeatedly it has been asserted that purveyors or doubts and "isms" have found their way into our school system and advocates of all kinds of license. Without discounting the service in other lines rendered by these schools, it must be admitted that they have added to our problems in propagating New Testament truth.

In no place are the changes of the new day more evident than in the colleges. Until ten or fifteen years ago nearly half of the Baptist young men and women that went to college went to Baptist colleges. Since that time the number of Baptist students attending non-Baptist colleges has more than doubled and the number attending Baptist colleges has decreased by twenty-three per cent. This means that the percentage of the Baptist students attending Baptist schools as compared with all the Baptist young people trying to get an education has been cut more than half in the last ten years. Now a large percent of the men and women in the non-Baptist colleges are not reached by any religious agency at all, and the religious influence that is felt in these institutions is decidedly on the side of the compromising of Christian principles in some form of inter-denominational activity rather than strict adherence to New Testament truth. And this is to say nothing of the open hand that advocates and promoters of dancing and other such practices have in some non-Baptist institutions. Now, it does not take a Solomon or a Socrates to see that when a sufficient number of these young people who are under the influence of inter-denominational agencies in the colleges go back to the churches, the field will be ripe for the promoters of "community churches," "open church membership" and others who are continually seeking to induce Baptists to compromise their principles. Brethren, if we are going to be true to the Christian principles which we are called on to preserve, the New Testament truth, Baptist doctrines—all the same—something must be done to restore the ratio of those educated in Baptist colleges to those educated elsewhere back to the point where it was ten or fifteen years ago, or else some means must be found to do for others religiously what the Baptist schools are doing for those attending them.

Before leaving the new obstacles

in the way of preserving Christian principles I must mention the general indifference to the New Testament as a guide for church alignment. Within the last one hundred, or even seventy-five, years we—rather our fathers passed through the great period of religious debates. Whatever of good or harm they did, they did serve to fix the minds of the people on the New Testament as the ground for religious conviction. Now a great many have no convictions on the fundamental Christian principles. If these are loyal to their church and denomination it is likely to be because of family tradition rather than of Bible-founded conviction. Many find it more convenient to change their faith if they fall in love with one of a different denomination than it would be to measure it by the Bible; and some who have made many "matrimonial ventures" change churches every time they change wives. In an atmosphere of no conviction it is all the more difficult to propagate and preserve true Christian principles.

All these things create new problems in our task, to say nothing of class prejudice caused by industrial and economic conditions, national suspicion and hatred, and the flood tide of crime and debauchery and dissipation let loose. If we succeed in preserving these principles as our fathers did we must face difficulties that they never dreamed of.

III. THE PROPER ATTITUDE FOR BAPTISTS TO ASSUME IN FACING THE TASK.

I shall be able to do little more than make some bare suggestions in answer to the question about the proper attitude for Baptists in facing the task. In the first place that attitude must not be despair. The difficulties are not imaginary but very real and really obstructing, but the task is worthy and the Lord is able.

First, therefore, let me suggest that Baptists ought to consecrate themselves. Various lines of endeavor are undertaken by the denomination; missionary, educational and social service. And besides these in the denomination at large there is the program of the local churches, a program of reaching and teaching and winning and training and serving. The ultimate end of all these things is the propagation of Christian principles, New Testament truth, Baptist doctrine. The call comes for every loyal Baptist to consecrate himself to some phase of this work in the local church or in the denomination at large as an immediate task, but al-

ways with the ultimate end in view of propagating the truth of our Lord.

In the second place let me humbly suggest a prayerful dependence on the Lord of the Word while we propagate the Word of the Lord. If His Word shall not pass away it is because He expects to stretch forth His mighty arm to cause it to prevail. Ours is no ordinary task of propaganda, and ordinary means can not be depended upon. In answer to our prayers our Lord will cause to melt away these mountains of difficulty that seem so disconcerting.

Finally I venture to suggest an expectant awaiting the coming of the Lord to perfect the task in His own bodily presence. Our success will not be just as we anticipate. As the work proceeds new difficulties will appear and our achievements may be altogether disappointing to ourselves. But faithful, loyal, consecrated effort will complete the task to His liking, and when He adds His own bodily presence to our own imperfect efforts, Christian principles, New Testament truth, which we humbly claim as Baptist doctrine, will be propagated everywhere that it may be preserved forever. This is not a hundred year program for Baptists, but it is their task for one hundred years or one year or five years. Yea, until He comes.

—BR—
Boss: "Take this letter to the office of Smith & Jones. On the way you will pass a football ground."

Boy: "Yes, sir!"

Boss: "Well, pass it."—Ex.

UNION CHURCH—PANOLA COUNTY

—O—

On the 5th Sunday in October, 1935, the Union Church in Panola County, six miles east of Sardis, with appropriate exercises celebrated her one hundredth birthday.

In several fires which occurred in the homes of the members of all of the older records were destroyed and it is impossible to get a complete history of the church—this history going far beyond the memory of any now living.

Under the leadership of Bros. Young, Richardshon, Farmer, Hollowell and others who served as Pastor the work has gone through these years without a break and with little abatement of interest.

The present Pastor, Bro. Walton E. Lee has been leading for the past 14 years and the outlook is still encouraging.

The sermon on the one hundredth anniversary was preached by Dr. P. J. Lipsey with Bros. Coulter, M. Flowers and wife, J. W. Lee and F. M. Purser taking part on the day's program.

—BR—

Says a contemporary: "Most of us started in on the depression with shining faces and well-creased pants and are winding up with shining pants and well-creased faces."

—BR—

Teacher—Can anyone tell me why Missouri stands at the head of the mule raising industry in the United States?

Bright Paul—Because it's a lot safer than the other end.

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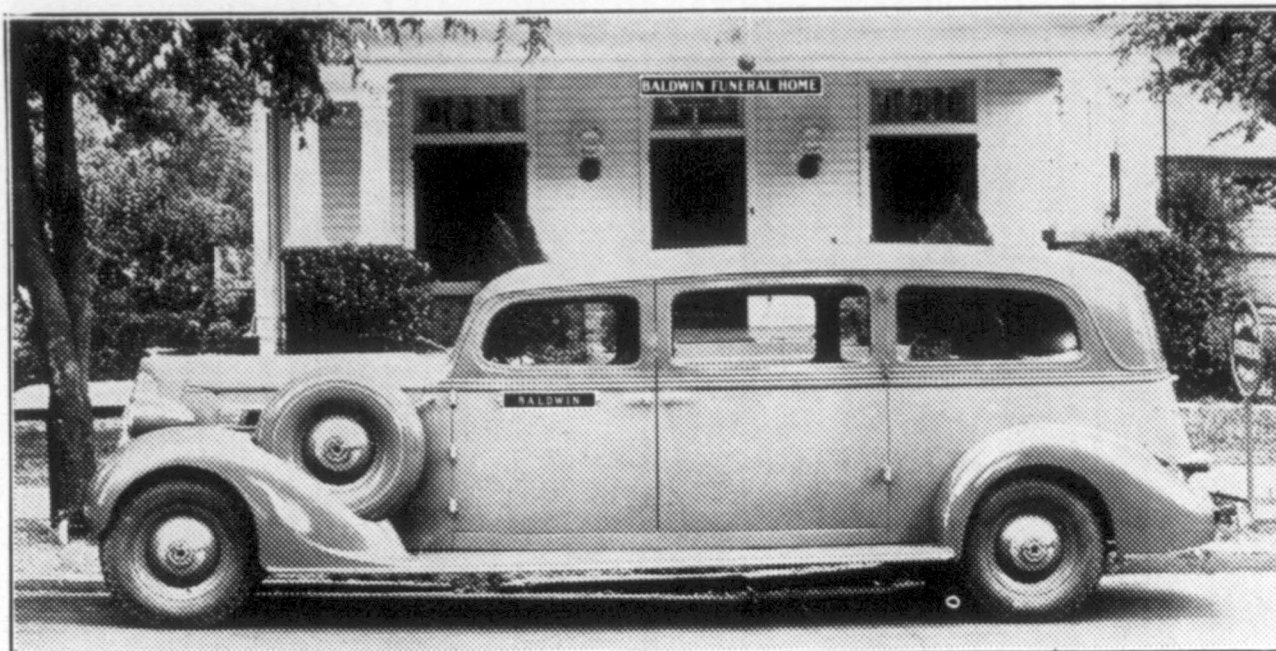
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